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THE

MYSTERY OF OSIRIS;

OR,

EGYPTIAN INITIATION.

A work setting forth the Egyptian Mythology in all its beauty and giving the inner and more sacred teachings of the Egyptian Initiation and explaining much concerning the greater Sex Mysteries as taught to the Initiates of the Egyptian Temples.

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DEDICATION.

To the sweetest, dearest, loveliest woman, she who is true to the one she swears to be true to, and who is to be the Isis to Osiris and knows how to love as Psyche loved her Eros, this work is dedicated.

R. Swinburne Clymer.

PREFACE.

The work before the reader is not an original one, for nearly all that it contains has been in book form before. However, it has not been our desire to produce an original one, for even had it been, it would be impossible, since there is very little original along these lines.

In saying this, we naturally refer to the *outer* symbolism of the Egyptians, for nearly all of this has been given to the world at some time or another.

Our desire, therefore, is not to simply place symbolism before the people, but to *explain* and make *clear*, a part of the *inner* meaning of this sublime symbolism, so that those who *really* care for the truth will be able to find it.

In the year 1859 a work was issued by G. C. Stewart under the title of "The Hierophant." This work, while far from correct, is possibly the best and most fair of all such works ever published, there is but one shortcoming, and that is, the fact that *he* knew nothing of the *inner* meaning of these things or Egyptian teachings for the reason that he was not an Initiate.

The present work has for a base, this book by Stewart and has been so edited that it brings it within the exact truths known to the Initiates of the Inner Egyptian Mysteries. All such parts as are taken from "The Hierophant" are started with quotation marks, and the reader will thus

know at once what is selected material to coroborate the statements, and which is the matter which appeared in "The Hierophant."

The notes to the work are absolutely correct and in perfect harmony with the Ancient Egyptian Initiation; this is said by authority of that Sublime Order which still has the conservation of those secrets and which will always retain them. Naturally, these things are not made plain, but they are so plain that all may understand them.

The small work, as edited by G. C. Stewart, was not original, but had its foundation upon the writings of the Philosopher Dupuis, Professor Fellows, C. G. Squier, Robert Taylor, Nott and Gliddon, Higgins' Anacalypsis, O'Brien's Round Towers of Ireland, Mrs. Child's Progress of Religious Ideas, Prof. Rhodes, Ovid, Homer, Virgil, and fragments from older writings, such as the Hebrew Bible, the Greek Testament, English Bible, Catholic and Protestant creeds, and is therefore not original itself. To this has now been added extracts from the Rosicrucian books and from the secret manuscripts now held by an order which is the legitimate successor to the Fraternity of Osiris, the descendant of the *true* Ancient Egyptian Initiation.

We have but one desire in placing this work before the reader, and that desire is an honorable one: To show that *all* religions, no matter what the name, originally came from the same source; that they are actually still the same, —but that they use the symbols of the Ancient Religions under different names. This is proven throughout the present work.

Another object in view is to show that, contrary to popular belief, the Ancient Priesthood did not teach the worship of idols but on the other hand, that theirs was absolutely the worship of the *one* God, and that instead of condemning the ancient religions, the moderns should be thankful to them for what they have taught us. Nowhere, and by no one, has there been founded such a sublime symbolism as by the Ancient Egyptians.

Says Franz Hartmann, M.D., in his "The Life of Jehoshua, the Prophet of Nazareth:" "When the truth was driven away from its birthplace in the East by the king of all evils, *the love of self*, it found refuge in Egypt. Her indestructible books hold the records of ancient wisdom, and sectarian bigotry has in vain sought to destroy them. With her they will rest safely, until selfishness dies and men wake up to a consciousness of their freedom. Then will the truth return to them, and they may re-enter the Holy Land of knowledge.

"In vain the powers of darkness have attempted to silence the voice of the truth that speaks through thy stony lips. Sectarian vandals have broken thy tablets and plastered up thy hieroglyphics; but thy stones cry out and proclaim the gospel of wisdom. Men have carried away thy monuments, and they have become messengers of light from the East to the West. No more is thy ancient wisdom taught in subterranean caves to the initiated; thy secrets have been profaned by the profane; thy sacred pears have been thrown before the swine of superstition and to the dogs of blind scepticism; but the swine and the dogs turned away from the pearls and devoured only the dirt with which the treasures were covered. Men have robbed thy temples of precious gold, but the gold which they found turned to ashes in the hands of the selfish, because they did not know its true value. They went to the fountain of truth, to drink of its waters; but their cups were not purified. They communicated to the water their own impurities, and it became a poison to them, causing villainous leprosy, which they communicated to others. They penetrated to the ark that contained the mystery, but they had no key to unlock it; so they carried away the ark and exhibited it in the West, but the mystery remained in Egypt."

"To thee, O Egypt, the *true* Redeemer was known; *not as a man-made deity*, or as a figure in history, but as the *spirit of truth*, constituting all that is immortal *in* man. Thy knowledge was too grand to be grasped by the pigmies

that invaded thy soil, desecrated thy temples, profaned thy sanctuaries, travestied the truths which were taught and made of a sacred myth, that teaches an eternal truth, an historical falsehood."

"It was known that the Ancient Egyptians were well versed in Astronomy, and recent discoveries made in regard to the construction of the Great Pyramid go to show that they knew in many respects more about this science than the moderns suspect; but to them the sun and planets were *representing* invisible realities. To them the visible corporeal stars were merely external manifestations of *invisible* internal powers. Where the present civilization beholds nothing else but dead material bodies, obeying the mechanical law of *gravitation*, whose cause it cannot explain, the ancient Egyptians beheld a universe filled with life, following the universal law of order and harmony, whose cause is the will of the eternal Creator, who produced these forms within the substance of His own mind."

"The visible terrestrial sun was to them a *representation* of the Invisible Spiritual Central Sun of Divine Wisdom, named the Sun-God *Osiris* (Christ), unknowable to *external* sensation, but manifesting itself as *Horus* (Jesus) in the hearts of mankind; becoming "*re*generated" *within* the souls of the pure by the power of our eternal Mother, *Isis*, the ever immaculate *virgin*, the goddess of nature. "God" to them was not a limited being, but the Eternal Cause of all manifestations of power within the realm of matter and in the kingdom of spirit, containing *within* himself everything that exists, and yet in consciousness being superior to all beings. While all things are living and changing in him, he remains always the same; tranquil in his eternal glory and undisturbed by any external influence. He does not descend to us, but the gifts which we receive from Him differ according to the position we occupy in regard to Him.

"Let those who desire to know whether these doctrines are true look *within* their own minds, for man is an *image* of his creator. There they will find a continually changing

region of thoughts. Subjective forms of *all* kinds throng that *interior* realm, ever changing, and without rest. But if they penetrate deeper, even the realm of the spirit *within*, they will find a tranquil place and a principle whose state of consciousness is not affected by the changes going on in the mind, and yet these changes are produced by that principle, sending its rays into the world of ideas existing within the mind. The Divine spirit *in* man does not descend to the sphere of man's intellectual understanding; but man *may rise* up to it in his thoughts. There are periodical changes taking place in the mind of man, similar to the astronomical changes in the universe. There are ebbs and tides of thought, as there are ebbs and tides of the ocean. There are times when man involuntarily approaches nearer to God, and times when he recedes. The Egyptians knew that all the mental processes going on in the mind of man are images on a small scale in the Universal Mind, and that external phenomena are the shadows of internal realities. Being aware of the unity of the all and knowing the nature of the spiritual forces in the microcosm of nature and their correspondences in the microcosm of man ,they studied the position of the stars, to know the time when humanity would again approach near to the Divine Sun of Wisdom. They were able to tell the changes occurring in the spiritual condition of mankind by studying the position of the visible sun to the *zodiac.*"

If the student will be only honest and sincere he will find herein the mystery of the Egyptian religion. He will know that the Spirit or the "*Soul*" of all Religions are alike, that the forms of *all* are but the houses wherein the spirit dwells and—that the *spirit* of them all has practically flown to the beyond and is only retained by the *few*, and possibly persecuted ones, of earth.

He will also learn to know that the *real* object of the Ancient Egyptian Initiation, and of all *true* religions was the *union of the individual soul with the* Universal Spirit,

the *attainment of self-control, of divine communion or of spiritual perfection.*

R. SWINBURNE CLYMER.

Allentown, Ja., June 27, 1908.

EN PASSANT.

The object of the present work is to draw aside the veil that ignorance and bigotry has thrown over the past; to show how and where the false teachings and mummeries, oft-times called *religion,* had their origin; to lead the studious mind by pleasing and sublime paths to those ancient fields the fathers wandered through; there to pluck the same kind of fruit on which they feasted, and scent the fragrent perfumes that were wafted to them from amid the ambrosial bowers where science held her court; to give the hidden sense to those hieroglyphs that eastern sages carved upon their temples, obelisks and tombs, and explain the meaning of terms and phrases—keys to their mysteries, (the real sense of which has given place to false interpretations and conclusions,) all of which are based upon those ancient symbols, which were so beautiful in their inception, but have been perverted by the ignorance of succeeding ages. Our object is to help the student to read the history of the past, as we find it recorded in the hieroglyphs, engraved upon pyramids, tombs, temples, triumphal arches, and statuary; explain it as we have it handed down to us in feasts and fasts, in forms and ceremonies, names and symbols, and the various fragments of the arts and sciences that have reached our time, notwithstanding the mad fury of superstitious zealots. And *above all, to give as much of*

the inner mysteries which we have been taught in the real initiation into these mysteries as we are allowed to give to the world at large at the present time.

"A knowledge of these religions (in their outer form) has been handed down to us in the form of myths, legends, riddles and parables; and these, as interpreted by most of the moderns, are merely childish stories, destitute of either truth or plausibility, giving evidence of a most feeble intellect on the part of the authors; but, rescued from the misrepresentations of learned ignorance, and understood according to their *real* meaning, they rise up before us in beauty and grandeur, and exhibit to us a system of worship and belief,—intricate most certainly, and requiring ages to complete it,—yet eminently worthy of the giant minds and vigorous intellects that during many generations were engaged in perfecting it."

Ancient mythology is a stupendous, or, if you please, a childish lie to the uninitiated: but to those who are admitted into the secret or initiation, they teach a lesson that no one can afford to remain ignorant of, for within the sacred walls of the Egyptian Initiation was taught *all* that ever was of religion; its very foundation was, and *is*, taught there and the Mighty Mystery of Being, which is in the mystery of the sex, was taught in all its sublimity. So great is this mystery that when the *prepared* and well trained Initiate is brought face to face with it he stands still as though turned into stone for there are no thoughts formed within him which can do justice to this mighty mystery. Man fails to find language to express his feeling, and he can form no thoughts concerning them; the mystery can therefore be but a state of *feeling*, since he cannot express its sublimity.

"The earliest Bible writers were Egyptian in feeling and religion, and until they were snugly settled on lands that other hands had cultivated, the tribes were *ever anxious to return; and even in their own land the religion of the Egyptians prevailed over the worship of Jehovah.* The

forms, ceremonies and symbols of the Egyptians were transferred to Jerusalem, and adopted in gross, in the temple worship."

To understand a large proportion of the Bible we must become Egyptianized, or baptized into the *spirit* of their institutions. Their (outer) religion was purely astronomical and agricultural; and their creed, confession of faith, and Bible, were written on the skies, and still remain there for our inspection. The Baal worship of the nations in and around Judea was the same system, modified to suit the peculiar condition of the people. These writings in the skies, the oldest remaining on record, were transferred, in allegory or parables, to the parchment rolls that in early times constituted the Jewish Bible. They are the lexicons to resort to, if we desire to interpret the dead language of ancient science in which the Bible was written. These are the mystic keys that alone will unlock the secret chambers of imagery that abound in that book. These constitute a vast library, containing the text books of the ancient writers, from which they gathered the materials of their strange stories. Looking up into the blue vault of heaven, the uncultured eye sees naught but a confused and promiscuous sprinkling of the starry hosts, without system or harmony; but, viewed as ancient science arranged them, in their various divisions or constellations, they are seen to wheel into line, and pursue their daily and yearly course with the utmost order and regularity. This arrangement of the stars into constellations, forms the basis of all the *forms* of *all* religions, as it does also of the *Masonic* ceremonies and those of many other mystical and secret societies that have during the past ages excited the curiosity and wonder of the world. The student must understand that we say the "*forms*" and not the inner mystery of the ancient and sacred teachings for these were not in *forms* or *ritual*, but in *living* the part. Even a superficial knowledge of the meaning of this arrangement of the starry hosts opens up to the scientific and theological student a hitherto

almost untrodden field for investigation—a field rich with the hidden treasures of the past, that interested speculators in human credulity and ignorance have buried there, and who are constantly on the watch to prevent any search in that quarter.

"Historians are amazed at the conformity in many respects, between the practices of the Hebrews and those of nations given over to the grossest idolatry. Most of the learned—not being Initiates—in order to account for such a similitude of usages, say that false religions only copied and mimicked the true. Other learned men, however, and among the rest, Sir John Marsham, in his Rule of Times, being very sensible how much unknown to, and separated from other nations the Hebrews were; how much disliked by those that knew them, and of course how little fit they were to serve them as models; and finding, moreover, from a multitude of proofs, that the sacrifices, the ceremonials, and the very objects themselves of idolatry, were prior themselves to Moses and the Scriptures, they have maintained that the laws and the ceremonies of the Hebrews were an imitation of the customs of Egypt and the neighboring nations, but adapted to the worship of the *one* God."

Even this falls *far* short of the truth and we will say with the author of the Occult Science in India, "Between the Trinitarian systems of Christianity and those of the Hindus, of the Cabalists (Hebrew Initiates), and of the Neo-Platonists, the numerous points of similarity are obvious at a glance, and we can readily see the *source* from which the founders of that religion have derived their revelation.

"We say founders, though that is *not* the proper name to apply to the authors of the four gospels, whose idea it was to *create* a *tradition* of their own, for it is now well settled that Christianity, *which is as old as the temple of Egypt* and the pagodas of India, is a symbolic synthesis of *all* the beliefs of antiquity."

The greater mysteries of the Egyptian taught the doc-

trine of the *one* Supreme God, and that polytheism was an error; admitting that the sun, moon, and stars, were minor divinities or *forces* under the superintendence of the *one* Supreme God. It was from the Egyptianized or Initiated Moses that the Hebrews received their first idea of the *one* God for Moses *tried to teach all his people this mystery*—and *failed.* This idea, the only one which the Hebrews have been able to claim, even was not original with them, but was already as old as man

"According to Nott and Gliddon (types of manhood) the Egyptian kingdom was in its glory 5,600 years ago. This fact is (practically) proved by their monuments, which are known to be of the earliest antiquity, and are covered with figures, among which those of the crab and the wild goat, of the balance and the scorpion, of the ram and the bull, of the lion, the virgin, and the other signs of the zodiac are frequently found. The religions of the race, according to most authors, had their origin in Egypt, along the banks of the Nile. This conclusion is drawn from the fact that they seem to have been in possession of the most perfect system of symbols, and the various notions that have obtained a lodgement among the sects in regard to God, Heaven, Hell, etc."

There is a slight mistake in this. It is true that the symbolism *peculiar* to Egypt had their origin in Egypt and along the banks of the Nile, but the Inner Mysteries or True Religion of the Egyptians did *not* have their origin there, for they were old before Egypt was populated by mankind.

Genesis 1:14: And God said, "Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and for years."

"Field of glories! spacious field,
And worthy of the Master: He whose hand
With hieroglyphics, older than the Nile,
Inscribed the mystic tablet; hung on high,

To public gaze, and said, Adore, O man!
The finger of thy God."

The ancient man did not vainly exhaust his intellect to discover God. Untrammelled by creeds, he did not seek God, *he simply found him—knew* Him in the love which engenders *life;* the wisdom that sustains it; the power that upholds it—knew Him in the sacred flame, which is heat; the splendor of light, which is revelation. He discovered the reflection of his dwelling-place in the majesty of the blazing sun, and perceived his own destiny—God's providence and nature's profoundest harmonies—in the constellated paths of the starry heavens and the movements of the fiery legions of space.

Casting about for the cause of existence, the supports on which it rested and the aims for which he lived, the ancient man dedicated *all* his earliest powers of mind to religion. Even his earliest triumphs in the arts of civilization were but used as means to this one end. His superb temples of worship, his solemn preparations for another life, and his colossal monuments record his religious beliefs, remains which are imperishable evidences of his deep and undivided interest in the problems of religion; whilst of his social and commercial pursuits, only the most fragmentary and unimportant vestiges can be found. India, Egypt, Arabia, the recesses of the mighty Himalayas and the giant Koh Kas, the lovely vales and smiling plains of Asia—vales blooming like glimpses of the fabled Eden, the savage wilds, deserted now, desolate and ruined—all bear witness to the unquenchable devotion of the early man to his religious belief; all are thickly strewn over with colossal remains of that stupendous system in which that belief found expression. The burning lands of the Orient are one vast Bible overwritten with distinct asservations that to the early man God was *not* the Unknowable, and religious faith was no mystery. Whence came this faith if not from man's *intuitive* knowledge and the obvious facts of creation? Sun, moon, stars, the constellated glories of the heavens, their eternal order

and their majestic march through infinity—these were the Scriptures which the natural instincts of an *unspoiled* nature recognized God's own handwriting, and interpreted it without failure or effort.

Creedism and artificial civilization, with their long train of crime and disease, want and woe—an overstrained devotion to the idols of ecclesiasticism and physical (material) science, have alienated the soul of man from pure, natural, spiritual religion, interrupted the precious communion which pure, spiritual natures alone can enjoy with angelic spheres of existence, and driven off the soul into the baneful mysticism of idolatrous creeds or blank materialism.

Thence came symbolism and ritualism, creeds and churches.

The first settlers upon the Egyptian soil attempted to cultivate the earth according to the order of the year and in the manner of *other* countries, but no sooner were they ready to cut down their harvest in the driest season of the year, and without the least appearance of rain, than the river swelled to their great amazement—it flowed on a sudden over its banks, and took from them the provision which they thought themselves already sure of. The waters continued to rise, sweeping away their cattle and even some of the inhabitants themselves.

"The inundation lasted ten or eleven weeks, and according to tradition caused them to quit lower and retire to upper Egypt. They there founded the city of Thebes, originally called Ammon-No (Ammon's abode). But many finding it inconvenient to remove from lower Egypt, which, after the retiring of the waters, was throughout the remaining part of the year like a beautiful garden and a delightful place to dwell in, endeavored to fortify themselves against the return of the waters. But they wanted the means of knowing exactly the time when it would be necessary for them to prepare for the inundation. The flowing of the river beyond its banks happened some days sooner or later, when the sun was under the stars of the Lion. Near the

stars of cancer, though pretty far south from the hand of the zodiac, they saw in the morning one of the most brilliant, if not the largest, star of the whole heaven, ascending the horizon. The Egyptians pitched upon the rising of this magnificent star as the infallible sign of the sun's passing under the stars of Leo, and the beginning of the inundation. That star became the public mark on which every one was to keep a watchful eye, not to miss the instant of retiring to the higher ground. As it was seen but a little time above the horizon ere the sun made it disappear, it seemed to show itself to the Egyptians merely to warn them of the overflowing which soon followed. They gave this star two names. It warned them of danger, wherefore they called it Thaaut or Tayaut, the dog; they called it also the barker, the monitor, in Egyptian Anubis; in Phoenician Hannobeach, the people called it the Nile Star, or barely the Nile."

Such was the origin of the Egyptian symbolism, but where is there a student who will believe that man, before that time, who already understood the laws of civilization and society, to have been without any religion? And yet, such seems to be the idea of practically *all* those who have treated upon this vast subject and this has been, and still is, the great cause of confusion concerning religion, both modern and ancient.

"Jesus taught in parables, according to the custom of all the learned teachers of the olden times. The varied figurative expressions that apply, or are applied to 'the kingdom of heaven' in the teachings of theologians had their origin in the astronomical notions, and in the agricultural and social condition of the most ancient nations. The Egyptians opened their year in accordance with the peculiarity of their country; but most nations, including the Hebrews, commenced their year at the vernal equinox; and this, with the autumnal equinox, formed the two foundations on which rested the *royal arch*, or the months constituting the warm season, which to the ancients was the kingdom of heaven, the home of the gods, and was in reality nothing

but the astronomical and agricultural heaven.

"In *all* religious (forms) systems, in order to fulfill all righteousness, the founders must needs organize them in accordance with the method adopted in the earlier ages. Thus, as there were twelve domiciles of the sun, there must be twelve teachers or leaders, and when one was lost another must be chosen to supply his place. When Levi was selected for the priesthood another tribe was divided to maintain the perfect number; and when Judas fell, another was chosen to fill his place. All the (outer or ritualistic) worship of the ancients, when performed systematically, consisted in imitating the movements of the heavenly bodies and the action of the elements, and in celebrating the labors of the sun, together with the sacrifices to appease a supposed angry God. Jesus was well acquainted with these customs of the ancients and conformed to them externally, when he commenced his career; for we find him acknowledging them in his baptism and forty days' fast, in which he imitated the passage of the sun through the constellation Aquarius, where John, Joannes or Janus, the baptizer, had his domicile and baptized the earth with his yearly rains. Having been baptized in Jordan he fasted forty days in the wilderness, in imitation of the passage of the sun from the constellation Aquarius, through the fishes, to the mutton or Lamb of March. During the forty days when the sun is among the fishes, the faithful Catholics, Episcopalians and Mahomedans abstain from meat and live upon the fishes during the season of Lent, as did the Jews and the Ancients, and as did also Jesus to fulfill all righteousness, until the time that he abolished the first, or Jewish, to establish the second or Christian dispensation."

The fishes of the sea, and the birds of heaven, and all creeping things that creep upon the earth....are rightly understood, spiritually, as all the affections and emotions of the soul, which we have like those animals. (St. Augustine, De Gen c Manich, Lib. 1, ch. 20.)

Here we have the inner and the outer and the Mystery of

Hermes in which he says, "As above so below." The symbolical form was the *outer* and the *living; remember this,* the *living* was the *inner.* The abolition of the form, or the observing of Lent, was the new dispensation or the time for the command of God, "I have given you the herbs of the field, etc., and to you they shall be *as* meat." In other words, when man should live a natural life and should neither sacrifice anything that contained blood nor should he use such things as food.

The labors of the Initiate Jesus, or the Nazarene, consisted mainly in attempting to abolish a system of religion founded upon the forms or ceremonies, or ritualism, and of introducing a religion *purely* spiritual, a worship in which the religious life of man should be purity, benevolence and *love.* In this, his life and work was an exact counterpart of that of Moses and the results were the same, for:

"It is self-evident from the New Testament history that although Jesus disregarded the Jewish Sabbath, and also the Pagan, which was observed a day later and which is *our* Sunday, and although he taught his disciples *not* to pray in public, but in their closet with the door *shut,* and entirely ignored all *outward* observances as obligatory on man, yet the church, soon after his death, returned to the *old* forms of religion, and has perpetuated them *to this day,* retaining the same days in their ceremonies that the old Ancients and Jews did in theirs. Thus the birthday of Jesus is *identical* with the birthday of the year; Epiphany is observed on the same day that they observed it; water baptism is borrowed from them; Lent is an ancient fast, which they held the same space of time; the Passover is still celebrated, and the Assumption and Nativity of the Virgin occur on the precise day that they did in the old Egyptian ritual.

Nor is this all, but in all these things nothing but the *form* is left, the *spirit* has died and is only reserved in the few fraternities as of old.

THE ANCIENT MYSTERIES.

All writers on the subject of the Ancient Mysteries agree, that "there never was in any age of the world, from the most early accounts of time to this present hour, any civil-policed nation or people who had a religion, of which the chief foundation and support was not the doctrine of a future state of rewards and punishment..... All the religions of the world, whether true or false, turn upon this grand pivot, that there is an *invisible Judge*, who punishes and rewards, *after this life*, the actions of men, both of thought and deed. From thence it is supposed the principle use of religion is derived."

From this very misconception, made by *all* the writers and so-called authorities on this subject, (except the very few of those who were Initiates of the Mysteries,) have come the *misunderstandings* of the Ancient Mysteries and Religions.

There is one great reason for this, a fact not recognized, or else not known to these writers, which is, that these mysteries were *not* original with ancient Egypt, as they all seem to believe, but *were brought* to Egypt from ancient Altantis possibly 200,000 years before there was any religion whatever in Egypt. This is the great mystery of the great confusion now reigning concerning religion, both ancient and modern.

The foundation of *true* religion is not as supposed to be

by these authorities and quoted as an opening statement, but is: "The existence of God (Gods); the immortality of the soul and the universal brotherhood of *all* mankind." Bearing this in mind we will consider the Ancient Mysteries in their *true* light as given to us from the records themselves of the Ancient Egyptian Initiation when in all its glory and beauty and these explanations are in complete and truthful harmony with that Initiation and its teachings.*

In the clear and thorough analysis of the Egyptian mysteries, we find that the corner-stone of belief rests on the assumption that the *first* great cause is a Spirit. That the first and only element of being was soul—that it existed eternally, and filled infinity. By its power of will it separated itself into emanations and elements, and by its own inherent capacity for creation, the unresting element of force was evolved; then came matter, and by the action of force on matter, the unspeakable wisdom of the uncreated soul, moving on the ocean of chaos, created form and evolved order. The fiery particles of matter ascended to form luminous bodies, the heavier descended and aggregated into earths, seas, plants, animals, and the bodies of men.

From the *eternal* soul proceeded successive emanations of spiritual beings, more or less elevated according to their status or ascent or decent in the grand scale of the spiritual kingdom.

Herodotus affirms that the Egyptians were the first people who distinctly taught the immortality of the human soul, but this is not true, the same doctrine had been taught in India when the Egyptian Dynasty was yet in its infancy and ages before India had this doctrine it was taught in

*There are but two men in America who have received this Initiation in its entirety. These are the only men who can speak with authority concerning the Mysteries and their true meaning.

Atlantis. The foundation of the Egyptian Mysteries were laid in the belief that the soul had fallen from an original state of purity and innocence, as already taught, that it had gravitated from a spiritual essence to a material body, and that the chief end, aim and scope of earthly being, was to conduct the soul through successive stages of purification, back into original alliance with Deity.

This is the central doctrine of Plato, Pythagoras, Jamblichus, Plutarch, and of all the most renowned sages, philosophers, and historians who flourished from the beginning of historical times, to those of the early Christian fathers. The Cabalists, Gnostics, Therapeuts, Essenes, and the Mystics of the mediaeval ages, and many of the Initiates of the present century cherish similar opinions concerning the *origin* of the soul, and its probationary experiences.

To become an Initiate was really the criterion of the worse and the better man. The man of the crowd, if he happened to be initiated, was satisfied, and sought not for more knowledge than that there was:

"Aerial spirits, by great Jove designed,
To be on earth the guardians of mankind;
Invisible to mortal eyes they go,
And mark our actions, good or bad, below.
The immortal spies with watchful care preside,
And thrice ten thousand, round their charges glide.
They can reward with glory or with gold;
A power they by divine permission hold."

—HESIOD.

This knowledge of spirit-existence, a life beyond the grave, was found sufficient to ensure the acquiescence of the Initiate to the National Cultus. The popular morality may not have come up to the ideal standard aspired to by Philosophers; yet the Initiate of antiquity was thus much better informed than the modern materialists, as he knew those very facts which they ignore.

Thus the Lesser Mysteries were without doubt instituted for the purpose of inculcating the truth of spirit-existence; but the greater mysteries had a far deeper merit and pur-

pose, namely, that of imparting a knowledge of the divine, and for those who were desirous of receiving a higher initiation there was extant a most stupendous hierarchic system.

The Atlantean race dwelt on a large island, smaller islands forming means of communication towards Europe and Africa on one side, and America on the other. It was about 400,000 years ago that Atlantis was at its height. Texas and the Gulf of Mexico were included in it, the southern and eastern states up to and including Labrador, the Atlantic Ocean,* Scotland, Ireland and part of England, while it took in also Brazil and the whole of the Atlantic Ocean to the African Gold Coast. In this connection it is interesting to note that a human skeleton was found burried underneath four ancient forests at New Orleans, supposed to date back at least 57,000 years (S. D. 796).

Atlantis, then, reached from the Andes to Hindustan, if not to China, and "in its markets must have met maize of the Mississippi Valley, the copper of Lake Superior, the gold and silver of Peru and Mexico, the spices of India, the tin of Wales and Cornwall, the bronze of Iberia, the amber of the Baltic, the wheat and barley of Greece, Italy and Switzerland. Their civilization was old when Egypt was but a child, and they passed away thousands of years before Babylon, Rome or London were dreamed of. But these lost people *were our ancestors, their blood flows in our veins.* The words we use every day were heard in their primitive form in their cities, courts and temples. Every line of race and thought, of blood and belief leads back to them."*

Atlantis had more mountains than valleys, their summits being lost in the clouds. It belongs to the Cenolithic or

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*It must be borne in mind that the Atlantic Ocean was then no more than an immense river, but as Atlantis sank, America, which was then but an island, issued from the water, while Atlantis sank beneath the water and the river became the ocean.

*Donnelly, "Atlantis."

Tertiary period, including the Eocene, Miocene and Pliocene ages, and the strata depth is 5,000 feet. There were four principal rivers* which watered this great continent, flowing from a central point towards four points of the compass. The climate was that of the Azores, mild and pleasant. As to the people, their physical strength was extraordinary,—witness their cyclopean buildings,—the earth shaking under their feet. They were giants of physical beauty and strength towards the middle of their fourth subrace. The inhabitants were of two distinct races, physically and morally, both versed in *primeval wisdom and the secrets of nature*, and antagonistic in their struggles. They differed in color, one race being of a dark reddish brown, like the Central Americans and Egyptians, and the other white, like the Greeks, Goths, Celts and Scandinavians. They fought for supremacy; the light-colored race seems to have been the larger, physically, hence the legends of the Titans and Giants

The Atlanteans had a period of the highest civilization. Greek, Roman and even Egyptian are as nothing compared to the civilization that began with the third race after the separation.

They attained to a high position as agriculturists. They domesticated the horse, possessed sheep,* manufactured woolen goods, had goats, dogs, swine. They raised cotton and made cotton goods, and probably cultivated maize, wheat, oats, barley, rye, tobacco, hemp, flax, etc. The Atlanteans built aqueducts and canals for irrigation; they were architects, sculptors, engravers. They possessed an

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*From this comes the legend of the Garden of Eden with its four rivers.

*Nowhere in either profane or sacred history is to be found anything concerning the origin of the horse and sheep in Egypt. This in itself is one of the strongest proofs that they *must have been brought there from somewhere else*. Atlantis was this "somewhere else," as many manuscripts held in secret archives prove.

alphabet; they worked in copper, bronze, silver, gold and iron. They knew the use of the magnet, electricity and gun powder. The so-called Phoenican coins found in the Azores were of Atlantean origin.

They possessed the highest knowledge of the zodiac. Their material civilization was as high as ours, lacking only the printing press and those inventions in which steam is used. Their standing army is given as upwards of 1,000,000 men, its navy as of 1,200 ships and 240,000 sailors.

They had airships, some of them carrying from 50 to 100 men. The force that guided these air boats was similar to the power of "*vril,*" as described by Bulwer Lyton in the "Coming Race."

They were vegetarians and it is for this reason that their civilization had reached the height that it did. Gradually as they led a more impure life their state of civilization fell into decay.

The Atlanteans gradually spread out in colonies, east and west. This was the work of centuries; relations existed between the mother country and the outlying settlements; new races and dialects were formed by the crossings between the mother country and her colonies.

The first Atlantean races were born on the Lemurian continent and separated from their earliest tribes, into the righteous and the unrighteous; into those who worship the One Unseen Spirit of Nature (the One God), the ray which man feels *within* himself, or Pantheists; and those who offered fanatical worship to the spirits of the earth, the dark, cosmic, anthropomorphic powers with whom they made alliance.* So that in religion they had reached the great thoughts which underlie our modern creeds: they had a conception of one, universal omnipotent first cause, and we find this in their colonies, in Peru, and in early Egypt. The

*It is thus proven that both the Inner Mysteries and the symbolic religious worship of the Egyptians were both brought from Atlantis. Neither had its origin in Egypt.

sun was regarded as the mighty emblem and instrumentality of this one God.† They believed the soul of man was immortal and that he would live again in his material body.‡ The Atlanteans, towards the end of their civilization, became terrible sorcerers and this brought about their fall. The wisdom once imparted by the third race to the adepts of the early fourth race has remained in all its purity in a certain brotherhood living at this present day on an island in Central Asia.

Of the seven sub-races of the Atlanteans, the first is said to have colonized Greenland and West Scandinavia; the second, California, Rio Janerio, Africa, India, and mixing with the indigenous Lemurian population, formed the Dravidian race, Patagonia, and produced the Brown Indians of South America.*

The third, North and South America, Peru and Mexico. The Peruvian civilization reached its height about 14,000 years ago under the Inca sovereigns. The average Red Indian of America is the best representation of the Atlantean Toltec sub-race. Egypt was also settled from the Toltecs, the third sub-race of the Atlanteans. A great transfer from Atlantis took place about 200,000 years ago, of a great lodge

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†The very belief of the Jews. It must be borne in mind that the Jews, while in captivity in Egypt, that is, the learned of the Jews, taught a doctrine of the one God. Here we meet again the key to all religion as in all sacred writings. The one unseen spirit of nature was the one God of the Atlantean priesthood. This one God was really the God of which the sun was the *emblem* only to the Egyptian priesthood and it is at the same time the one God of the Jews. The *inner* teachings of the Atlanteans, Egyptian and Jewish priesthood was nothing else than the "One God."

‡The Doctrine of Reincarnation.

*It is for this very reason that the symbolism and the gods of every nation in the world, once we understand them right, are identically the same. They may have different names but they are, in their meaning, exactly alike. They came from one only parent, the Atlantean race.

of Initiates.* This occult lodge founded the first Divine Dynasty of Egypt. The two pyramids of Gizeh were built, partly for halls of initiation, partly to protect certain mysteries during the submersion which the Initiates knew would come. Egypt was under water, then re-emerged and we have the second Divine Dynasty. Again, some 80,000 years ago, it was under water again; then the third Divine Dynasty ruled, that mentioned by Manetho; and the Great Temple of Karnak and many more ancient buildings were since erected.

Morocco and Algiers were settled by the fourth sub-race.

From the fifth, the Semites, came our Aryan race, from Central Asia, where the Aryan kingdom was established.

From the sixth came the Persians, Etruscans, Phoenicians and Carthagenians.

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*This great lodge of Initiates founded the Egyptian Priesthood, with all its initiation of the inner mysteries. The outer mysteries, those for the people, were simply the result of the masses not being satisfied with the worship of the One God.

THE PYRAMID.

"In that day there shall be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord; and it shall be for a sign and for a witness unto the Lord of Hosts in the land of Egypt." Isa. 19: 19, 20.

The interior of the Pyramid was a temple designed to teach and illustrate these sciences, and as the soul of man was regarded as an emanation direct from Deity, so its progress through matter—its fall from spiritual purity to an alliance with gross matter—its transmigration through various forms for the purpose of probation and purification, its ultimate birth into manhood and—provided the animal prevailed in its nature—its descent again into animal forms, and provided the spiritual prevailed, its new birth and final transformation into a *pure* spiritual existence; these were the stages of the sublime drama which the temples were built to display, and chiefest of all was the great Temple of Cheops, which by profound and correct astronomical calculations, the founders designed should be the physical centre of the world, so they also metaphysically designed it to be the great centre of all those sublime teachings which, in the form of mysteries too profound for the vulgar mind, they, the masses, organized into Masonry and lost the secret.

The base of this Temple is the perfect square, which

symbolizes in its four corners the sacred number 1, the union of the masculine and feminine principles. Its corners are the perfect triangle, the symbol so esteemed throughout the East, and significant of the mystic number 3. The descent of the sun upon its apex at the two solemn epochs of the year, which signify life eternal, and death through the ever constant adverse principle of evil, complete the series of allegorical ideas which this building was designed to celebrate.

"The magnificent unison that strikes from the lowest to the highest depths, including all the tones of creation, sounds in vain in the harmony of choiring worlds upon the ears that are dulled to every tone save the clink of money, the emblem of all materialism; but amidst this eclipse of the *true* faith—this total darkness on the subject of the scientific religion, and the religion of science, the grand old Pyramid of Cheops stands grimly mute—eloquently speechless, waiting for the hour when the builders of the new Temple of the divine humanity, missing the keystone of the arch, which is neither oblong nor square, shall search amid the rubbish of antiquity, and finding the stone that the builders rejected, place it as the keystone in the arch by which the heavens overshadow the earth, and constitute the universe the Divine Temple of the Master Builder, God.

"Notwithstanding the picture of *supposed* external degradation given us, the spirit of ancient Egypt, filtered through the epics of classic Greece and the memories of stately Rome, still lives, still animates the earnest student and the patient scholar to fresh research in the letter of the dead Orient, and fresh discoveries in the hidden meaning of its immortal soul. The day will soon come when the mysteries of the ancients will be the science of the moderns, and in that morning light of revelation the Great Pyramid of Cheops will be known for what it really is, the alphabet which spells out the significance of the divine drama of existence.

Gazing, rapt, awed, upon that mighty pile,
The mind is filled with wonder, and we ask,
Is it a tomb or teacher? Whence its style?
What men, what age conceived, achieved the task?
Wonder of wonders in this land of Nile,
Of what great thought is it the type and mask!
Its chambers, passages, mysterious coffer,
Its layers, angles, measurements and stone,
All each, to unsealed eyes of men now offer
Solutions (for four thousand years unknown)
Of truths which stand against the doubting scoffer,
The clearer from their test, as fully shown.
How, in its presence, modern pride is bowed!
Its hoary wisdom whispering from the dead,
Sublime, mysterious, awful, with the shroud
Of forty centuries wrapped around its head!
We catch its muffled tones, now low, now loud,
And hear with wonder nigh akin to dread.

—*Joseph A. Seiss, in A Miracle of Stone.*

A manuscript translated by Le Plongeon, which appears to have been written about 3,500 years ago, among the Mayas of Yucatan, and in which is described the catastrophe which submerged the last of Atlantis, which he says occurred 8,060 years before the writing of the book, and that 64,000,000 of inhabitants perished.

Our fifth root-race is about 1,000,000* years old; there is allowed for each sub-race about 210,000 years, and for a family race, 30,000 years, one overlapping the other, however,—not each cut off clean and distinct at the allotted time. With the sinking of Atlantis, the fifth race came into prominence, for as Atlantis fell, other parts of the globe arose and became inhabitable. Reference has already been made to the large colonies on outlying islands founded by the Atlanteans, and to the fact that Asia is considered as the birthplace of the fifth race. The Aryan race was born

*This is according to Madam Blavatsky in her "Secret Doctrine" and also to Donnelly's "Atlantis."

For the full explanation of these races and sub-races the reader is referred to said works

and developed in the far North, but after the sinking of Atlantis, its tribes emigrated farther south into Asia.

The sub-races of the fifth root race, five of which have developed, are:

1. Indian and Egyptian.
2. Chaldean, Babylonian and Assyrian.
3. Persian or Iranian.
4. Celtic.
5. The Teutonic, of which we form a part.*
6. *Will be the coming race,* or *the reincarnates of the Egyptian people.* With this will come the fall of all Nations as such and the rise of the Egyptian reincarnates as a perfect Nation—*a prophecy.*

As the root races have their inception, their zenith and their gradual death, so do the sub-races pass through the same stages, and we find that India and Egypt, the first sub-races, had their days as great and governing nations, and have faded from political and social importance; we find that Chaldea, Babylon and Assyria had their civilizations, which belong to the historical past; Persia, the third sub-race, has ceased to exert its power. Of the fourth, the Cents, little or no records are left; but we read that the Greeks and Romans are the last family shoots. We then come to the rise of the Teutonic race, the fifth, and *here in America is beginning the sixth sub-race.* The forerunner of the sixth great root race, before whose time, however, cataclysms will occur similar to those which destroyed Atlantis, but that only part of the continent will sink beneath the surface and in the west, in the Pacific, will rise a land, joined to part of what is now America and connected by land to ancient Egypt, which will be the home of the *last* great race of men.

It has been necessary to give this much of the historical

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*It is thus not hard to understand why the symbolism of all nations, no matter what the color or tongue, is, when properly understood, the same with all.

knowledge concerning ancient Atlantis in order that all may understand, not only why such great mistakes have been made by all writers of the ancient religions, but also that the student may understand why the symbolism of *all* Nations is alike when properly read.

In the Egyptian Mysteries, there were both the inner and the outer explanation of the mysteries. In other words, there was both an open and a secret worship. It has been stated that the priests of the mysteries brought this about. This is not true, but the people themselves could not understand the sacred nature of these mysteries,—they were too simple and therefore the people demanded something more than the worship of the One God without a symbol and in the process of time they took unto themselves many gods.

Although all nations were given the initiation, that is, all priests of all nations were given the inner meaning of the mysteries, and although they all practiced the same teachings, the names of the gods of these nations were not alike. Thus it is stated: "One nation adopted the gods of another, they did not always take in at the same time the secret worship, or mysteries of that god, so in Rome the public and open worship of Bacchus was in use long before his mysteries were admitted.* But on the other hand, again, the worship of the strange god sometimes introduced only

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*This is very true, but the one who makes the statement has lost the greater truth. It is true that Bacchus was worshipped long before the inner mystery was the exclusive secret of the priesthood, but a great fact must be borne in mind. When Bacchus—as a symbol—was first worshipped, it was worshipped by *all* the people of *that faith,* in its purity and there was no reason for the priests to have the secret worship. All people who worshipped Bacchus understood the *inner* or *mystery* of Bacchus and worshipped him in purity the same as *the early Christians* worshipped the mystery of Christ in purity. In time, this mystery lost its meaning to the common people and just as fast as the common people lost the mystery, it became secret with the priests until in process of time the mystery was lost alto-

for the sake of his mysteries, as, in the same city, that of Isis and Osiris. The first mysteries, after those of Atlantis, and of which there is any account, are those of Isis and Osiris of Egypt, from whence they were transplanted to Greece. Zoroaster brought them into Persia, Cadmus and Inachus into Greece generally, Orpheus into Trace, Melapus into Argis, Trophonius into Boeotia, Minos into Crete. Cinyras into Cyprus, and Erechtheus into Athens. And as in Egypt they were to Isis and Osiris, so in Asia they were to Mithras, in Samothrace to the mother of the Gods, in Boeotia to Bacchus, in Cyprus to Venus, in Crete to Jupiter, in Athens to Ceres and Proserpine, in Amphissa to Castor and Pollux, in Lemnos to Vulcan, and so to others in other places, the number of which is unknown and it is upon these same mysteries with the *mystery* lost that the Church of this present day is founded.

The end, as well as the nature, of all these mysteries was the same—to teach the doctrine of immortality or a life beyond the present state, and further, to teach man that he was the temple of the *one* God, or, as we would now say, that man, through the training or initiation in the mysteries, would become a very Christ. Both Origen and Celsus agree upon this point, only that they worded their defense in different words. It must be remembered that in neither of the mysteries was eternal hell or punishment taught, no more than Christ taught it. The Law of Karma, or as Christ worded it: "Ye shall reap as you have sown" was the grand doctrine.

The most celebrated or most noted of the mysteries were those of the Orphic, the Bacchic, the Eleusinian, the Samo-

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gether to the common people and became a secret with the priesthood. The people followed or worshipped Bacchus *exactly* as the Christians now worship Jesus and the Initiates the Christ. It was thus that the symbol worship remained for the people and the mysteries of Bacchus for the priesthood or the Initiates. It was not the fault of the priests but of the people.

tracian, the Cabiric, and the Mithraic, until in the time of Christ, the Essenians were the only ones which taught the mysteries in their purity.

The Druids of Britain had, as well as the Brahmans of India, a number of these religious rites, and celebrated the same rites of Bacchus, and there were sects in Britain which celebrated the same rites as were celebrated in Samothrace.

Of all the mysteries, the Eleusianian, celebrated at Athens in honor of Ceres, were the most renowned, and, in time, swallowed up practically all of the other mysteries. This was due to the fact that the neighbors of Athens gradually celebrated these mysteries to the neglect of their own, with the result that in a short time all Greece and Asia Minor followed these mysteries, and they at length spread over the whole Roman empire and beyond its limits. Zosismus stated that: "These most holy rites were then so extensive, as to take in the whole of mankind;" and Aristides called Eleusis the common temple of the earth.

It has been stated by writers who knew nothing of the ancient initiation, that a future state of rewards and punishments had been taught. This is not true in the sense commonly understood. It is true that they taught that there were different states after the change called death, but this was a state of mind, in the same sense that two people, with equal amount of wealth and all other material things may live in the same house and yet, one may be happy while the other may be extremely unhappy and all for the reason that one may be conscience free while the other has a conscience which condemns him. They are both in the same place, but one is in heaven and the other in hell. It is this which punishes men and it is this *mystery* which was taught in the initiation. It would have been utterly impossible for the masters or initiators of those times to teach the people that their *own* conscience was the only judge in both the present and the future state for these people would have totally condemned such a doctrine. They, the people, needed to believe that there was a God, a

personal Being, to judge them and to reward them and that there must needs be a *place* for all, whether heaven or hell. The Initiation taught the Initiate that the God to judge him was his *own* conscience and that the heaven or hell of the future was *not* a place but a *state*. This was one of the *grand* mysteries and this same mystery Christ taught when He said: "As ye sow so shall ye reap."

"The soul never forgets. The over-laden brain of humanity retains the impression of every image presented to it. As each fresh succession of images photographs itself on the mind's tablet, the last seem to crowd out and efface the impress of the earlier ones. They vanish from sight truly, *but they are still there, and they remain there forever*. Unconsciously to their possessors, they enter into every phase of character. They linger like a subtle perfume in the sphere of unconscious cerebration, pervade the sentiments, enter into the mental structure, shape the motives, externalize themselves in words which linger in others' ears, in deeds which effect others' destinies, and silently interweave themselves into invisible but indestructible images, reflected upon the astral light of the Universe. Could this most subtle, but most potential realm of being be thoroughly explored, all the thoughts, words, and deeds, that have ever moved the race would be found in ineffaceable pictures engraved upon the billows of astral light that heave and swell through the oceans of infinity. Nothing is lost in nature, nothing blotted out in eternity, and future generations, living, moving and breathing in the astral realms of life imprinted with the soul images of vanished ages, inhale them, grow in them, re-combine them into the elements of their own characters, and thus live again, in ever rolling, but ever ascending cycles of time, every sand-grain of ideality that has ever been launched into space.

On account of this being true, the ancient Initiates could read the very thoughts and past life of all those who desired to enter the Temple as aspirants. Such Neophytes

were thus astonished, and in some instances horror-struck to hear one after another—the masters starting forth, each in turn rehearsing all the errors or shortcomings of his past life, dragging to light even his secret desires, and the hidden things of his *inmost* nature.

It is also stated that the mysteries taught the doctrine of metempsychosis, or the belief in a prior state. This is true, the doctrine of reincarnation has been taught ever since man became man; this doctrine was taught in the Atlantean mysteries, it was taught in the Essenian mysteries and it was taught by Christ for He asked his disciples: "Whom do they say I am?" and the answers to His questions prove conclusively that He believed in this doctine and it is one of the cardinal doctrines of the Initiation of the Ancient Order of the present day. This doctrine was not new to the Egyptians, it had been taught thousands of years before Egypt knew anything concerning the mysteries and it has been the foundation of the religion of India thousands upon thousands of years ago.

It was taught in the mysteries, that the *initiated* would be happier in the future state than other mortals; that the souls of the profane, upon the change called death, stuck fast in mire and filth, in a word, in the earthly, and remained in darkness for ages perhaps, and this doctrine is still held and is a foundation that neither doctrine nor creed can shake, and why? It was the work of Initiation to start man as a child: "Ye must become as little children" and teach them the doctrine of purity. Men, neophytes, who entered the Temples were required to lead an absolutely pure life,—ritualism was not known, and not only was a pure life required but each man was placed under a certain training or development with but one end in view—the finding of the *Christ within himself.* This *was the aim of Initiation,* and no one could become an *Initiate* until he *had* found the Christ *within* himself. After this was accomplished he was an *Initiate* and could then understand what was later taught by Christ when he said: "Ye are the

Temples of the Living God." The Masters of the Mysteries were therefore justified in saying that the *Initiation* assured a happy future state for men became *conscious* beings, beings exactly as Christ became during his initiation into the Essenian Mysteries. Plato plainly stated that: "It was the end and aim to restore the *soul to its original purity.*" It is easy to understand that the masses, who did not undergo such purification and development of the soul, could naturally not expect to pass from the present to the future with the same feeling of perfection. They, the Masters, in the mysteries, contrived that everything should tend to show the *necessity* of virtue, as taught by Epictetus. "Thus," he taught, "the mysteries became useful, thus we seize the *true* spirit of them, when we begin to apprehend that everything therein was instituted by the ancients, for instruction and *amendment* of life. Porphyry gives some of the moral precepts which were enforced in the mysteries and among these are: to honor their parents, to forbear cruelty to animals, to be of clear and unblemished character and free even from suspicion as to any crime.

It was *not* necessary to confess to the Hierophant as to any crimes committed by the applicant for these things became known to the Priests within a short time and *without* any confession. When Nero, after the murder of his mother, took a journey into Greece, and had intention to be present at the celebration of the Eleusinian mysteries, he was refused admission thereto. Emperor M. Antoninus purged himself to the world of the death of Avidius Cassius, and chose to be initiated into the Eleusinian mysteries, as it was a well known fact that none were admitted into the mysteries who labored under the punishment of any immorality. This was a fundamental doctrine and was observed by all connected with the mysteries.

All Initiated were ordered to observe the greatest purity and the highest elevation of the mind. "When you sacrifice and pray," ordered Epictetus, "go with a prepared purity of mind, and with disposition so disposed as are required

of you when you approach the ancient rites and mysteries." And Proclus tells us that the mysteries and the initiations *drew the souls of men from the material, sensual, and merely human life, and joined them in communion with the gods.*" Nor was a less degree of purity demanded of the initiated in their future conduct. All *Initiates* were obliged by solemn obligations, to commence a new life of strict purity and virtue; into which they were started by a severe course of training, necessary to purge the mind of its natural defilements. Exactly the same thing is required at the *present* day in order to enter upon the course of training. It may be questioned by readers as to whether these mysteries still live at the present day and whether such initiations take place, to which the answer is: "These initiations take place at the present day as in ancient days, except that they are not as public and the neophytes or applicants were fewer."

Gregory Naxiensen states that: "No one could be initiated into the mysteries of Mithras, until he had undergone all sorts of trials, and had proved himself holy and impassible."

The initiated, under this discipline, were esteemed the only happy men. Aristophanes, who speaks the sense of the people, makes them exult and triumph after the following manner: "On us only does the sun (spirit) dispense his blessings; we only receive pleasure from his beams; we, who are initiated, and perform towards strangers and citizens all acts of piety and justice." And this can be easily understood and appreciated when we remember that the initiated were those who had found the Christ and therefore could justly claim to be in communication with God, for we must still remember that Christ said: "Lo, I have been with you *always,*" and thus, no matter the age, men could find the Christ long centuries before the Christian era.

"Happy is the man," said Euripides, "who hath been initiated into the greater mysteries, and *leads a life of piety and religion.*" And Trygaeus, the honest farmer in the

Pax of Aristphanes, said: "I must be initiated before I die."

The Athenians believed that those who were initiated and instructed in the mysteries, would obtain divine honors after death; and many therefore entered upon the initiation. These honors were not given *because* a man were simply an Initiate, but *because by becoming an Initiate he had to purify himself, relive past deeds, and greatest of all, learn to know and feel that he was really the temple of the Living God, and therefore he found the Christ even in the present life and naturally, after death, he simply entered upon a similar pure state in another plane, or what would be, by the Christians of this day, called Heaven.* By understanding these mysteries in this sense, the Christian no longer can, in honesty, condemn them. We speak of these mysteries as they were in their purity, not as they became later when ritualism and creed took the place of the training and *true* initiation. Everything in these mysteries took place under the most solemn obligation and therefore none of the secrets could be given to the masses nor yet to our foolish historians who think they know from having been *told* and *not because they were of the initiated.*

There were other and sufficient reasons for this secrecy and St. Augustin states that: "There were many truths, which it was inconvenient for the state to be generally known: and many things, which, though false (in their form) it was best for the people to believe; and that, therefore, the Greeks shut up their mysteries in the silence of their sacred enclosures."

In order that this strange contradiction may be explained, we must not forget that in the Eleusinian rites there were *two* mysteries, the lesser and the greater, or the *inner* and the *outer.* The *inner* mysteries were for the Initiates and in them was taught, as before stated, the *true* meaning of Initiation and development and also that man's conscience was his judge. This could not be taught to the people, or rather, it *had* been taught to them but they could

not understand it, and therefore we have the outer mysteries in which the masses believe that there was a personal God to judge them. The same with the doctrines of rewards and punishment. The masses could not comprehend the mystery and they could therefore be induced to do good only through their *fear* of punishment or judgment after death. It was thus why the people believe in that which was, apparently, an untrouth but which was founded upon a great truth, and this was one of the outer mysteries. Centuries after, when it was attempted to teach the people these *inner* truths, it simply resulted in the profanation of the mysteries, for when men desire the truth they will *seek* it and it will do no good, nor will any good purpose be accomplished by "throwing pearl before swine."

Both the lesser and the greater mysteries were originally instituted for the benefit of the people, and it therefore follows that the doctrines taught in both were equally for the benefit of society, and it was only when unpractical initiates tried to teach the masses what was taught in the *inner* that these mysteries fell into idolatry.

The lesser mysteries were hardly anything more than the inner mysteries in clothes such as all could see and comprehend. In all doctrines, in all ages, they had to be in such a form that the masses could understand and follow them, and this object was accomplished in the lesser mysteries.

The ancient mysteries demanded nothing of its followers which could not be given. We must admit that all men can follow a life of purity, we must admit that all men can be honest if they desire to be so and above all, we must admit that a man *can* be a *man* if he makes up his mind to that effect. We know that this is rather hard at the present day as it no doubt was in ancient days, but we know that with self-denial it *can* be done. This is just what the Ancient Mysteries demand of every one—self-denial. There is nothing on earth that can or will bring to the surface the better part in a man as will self-denial, and the Hierophants of old knew this as well as do the Hierophants of this day.

It may have been claimed by the knowing ones that the ancient rites were rites of licentiousness. Nothing could be further from the truth and no master, no Initiate of the past ages has ever claimed such a thing. True, we find these things in books on ancient religion, but these books are *not* by Initiates. The very fact that a life of purity was *demanded* of each aspirant proves this, for a man cannot live both a pure life and a licentious one.

It has also been stated that it was taught that such masters or founders were mortal men, that Jupiter, Mercury, Bacchus, Mars, were men in the flesh at one time. This is also an absurd falsehood for these *beings* simply represented a certain great power or principle and had nothing to do with mortal beings. We know that these claims are made but we also *know* that they were *not* made by the Initiates and what can an ignorant man know of what goes on in the Masonic Lodge. Even suppose he were told, he would not understand, and thus it is with the Ancient Mysteries and its so-called historians.

Regarding the doctrine of the Unity, Clemens Alexandrinus says, that the Egyptian Hierophants taught it among their greater mysteries. "The Egyptians did not reveal their mysteries indiscriminately to all, nor expose their truths concerning their gods to the profane, but to those *only* who were to succeed to the administration of the state; and to such of the priests as were only most approved, by their education, and quality." And we must bear in mind that this was the period of the Priest-Kings, or when each one, before he could be King, had to be an Initiate first. It was during this time that Egypt was in all her glory.

Concerning the Grecian mysteries, Chrysippus, as stated by the author of the Etymol. Magnum, said: "The secret doctrine concerning divine matters are rightly called *Teletai,* for that these are the last things the initiated should be informed of; the soul, having gained an able support (having found *itself*), can keep silent before the uninitiated and profane." And Clemens stated: "The doc-

trines delivered in the greater mysteries are concerning the universe. Here all instructions end. *Things are seen and known as they are;* and nature, and the things of nature, are given to be comprehended." In other words, the things of the spirit are *known* as they are, for man, as an Initiate, has found the Christ and therefore the source of the spirit, and he has also been taught to know the secrets of nature. He knows all that mortal man can know.

Strabo said: "Nature dictated to men the institution of the mysteries, as well as the other rites of religion, that the secret celebration of the mysteries preserves the majesty due the *Divinity*, and at the same time *imitates its nature*, which hides itself from the senses." And here we are brought face to face with the mystery of the thrice wise Hermes when he said: "As above, so below." As in heaven so must it be on earth. Man *cannot* know the secrets of nature unless he first learns the secret of the spirit or comes into harmonious relation with the spirit. Therefore, in order to *know* God, man must also learn to know the laws of nature. The initiation was simply for the purpose of developing *all* the faculties of the human being and make him as unto God. Plutarch taught that: "The first cause of *all* things is communicated to those who approach the temple of Isis with prudence and sanctity. Idle curiosity could avail nothing; the mysteries could only be had in one way, and that way was by *living the life and therefore come into conscious communication with God or the gods.*

The two great mysteries of the Egyptian Initiation were the teachings concerning the existence of the one Supreme Being—the *one* God, implying the error of polytheism, and a future state of the soul which naturally included pre-existence. Both of these mysteries were taught to the people but they were not understood in the senses that they were taught in the *inner* mysteries. The people could not comprehend that they *themselves,* or rather, their own *conscience* must be the judge of their own acts.

Regarding the doctrine of obtaining the remission of sins,

by the performance of certain mystic rites, as is customary by the Jews and which is followed by the Roman Catholic Church at the present day, this was *not* taught in the *inner* mysteries nor by Christ, for both plainly taught: "As ye sow so shall ye reap." Christ as an Initiate was taught this law and in turn He taught it to all the people.

Regarding the laws of Moses *for the people,* it need but be known that Moses himself was an Initiate in the Egyptian Mysteries and we must conclude with an author who states:

"We have no profane records* that can reach, by many hundred years so highly as the ancient state and constitution of the religion and priesthood of Egypt, in and before the days of Moses. But as the Mosaic constitution itself was accommodated to the natural temper and bias of a people perfectly *Egyptianized,* and who knew nothing but the *Language, Religion, Laws,* and *Customs* of Egypt; and as this people could never be brought off from the religion and customs to which they had been naturalized, the history of Moses and the prophets gives one almost as just and adequate a notion of the religion, priesthood, and worship of Egypt, as if their own history had been handed down to us. Of this we need no other, or more authentic, authority than the Mosaic law and history. And though Moses attempted, in his law, to reform the religion of Egypt, with regard to their symbolical polytheism, or sideral worship, yet this could never be effected; but the gross of the people still continued in the symbolic worship of Egypt, except when restrained from it by force and compulsion under some of their kings. But they immediately fell back again to the same sort of religion and worship, as soon as that restriction and legal persecution was relaxed or taken off."

Can we want more evidence than this to prove what has

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*There are no records of the Egyptian Mysteries to be had by the profane. But the Old Initiation, as in the times of Moses, is still to be had as in the foretime and the records, to be found in the secret archives, are as complete as ever.

already been stated, *i.e.*, that the Priesthood would have been willing to teach the *truth* to the masses but that the masses would not accept it because they must needs have some *form* to worship? Moses, in all his power and with his complete initiation could not lead even his own people to accept the *one* God, although they had been taught to look for something better. The Egyptian masses were the same, they could not and would not accept the *one* God, it was too simple for them and therefore they had to have the many Gods and festivals, while the Priesthood reserved the *inner* mysteries for themselves.

Not only would the masses not accept the *truths* as taught in the *inner* mysteries but they would condemn those who tried to teach them the truth. After all, this is only what happened to Jesus, the Initiate of the first century.

Diagoras, the Melian, revealed the Orphic and Eleusian mysteries; and was condemned by the people as an atheist. He also dissuaded his friends from being initiated into these mysteries, with the result that the city of Athens proscribed him and even set a price on his head. Socrates was no initiate but knew many of the truths and tried to teach the people; the result was, a poison cup. It has ever been thus and we of this twentieth century can no longer blame the Initiates of the Priesthood for not teaching the people the truth for they, as Christ, tried to teach them, but the masses were not willing to receive their teaching.

Aristides stated that the welfare of Greece was secured by the Eleusinian mysteries alone. In fact, the Greeks placed their chief happiness in them. Euripides makes Hercules say, "I was blest when I got sight of the mysteries;" and it was a proverbial speech, when any one thought himself in the highest degree happy, to say, "I seem as if I had been initiated in the Higher Mysteries."

But such is the fate of all things, that these mysteries, sacred as they were, were gradually corrupted through a number of reasons. One of the greatest of these reasons was, that in many cases, inferior priests of these mysteries,

and oft times candidates or students in the mysteries, would leave the Order or Priesthood and his country, and set up for himself, and in a clandestine manner, without the permission or knowledge of his superiors, and institute and celebrate the mysteries in such manner as he knew them. It is no wonder that all countries received these degenerates. They could not give the *truth* nor the true initiation and the result was a prostitution of the *real* mysteries with the consequent foul deeds. Such was the original of those horrid impieties committed in the mysteries of Bacchus at Rome, of which the historian Livy has given an account, for, in the beginning of his story, he tells of the mischief which was occasioned by one of these priests(?) bringing the mysteries into Etruria on his own responsibility, uncommissioned by his superiors in Greece, from whom he had learnt them; and unauthorized by the State into which he had introduced them. The words of Livy show that the mysteries were, in their own nature, a very different affair, and were for the improvement of knowledge and virtue. "A Greek of mean extraction, a little priest and soothsayer, came first into Etruria, without any skill or wisdom in mysterious rites, many sorts of which, that most improve people have brought in amongst us, for the culture and perfection of both mind and body."

It is thus that the terrible deeds were brought about in all countries, not by the Initiates or Hierophants, but by fools, who were jealous of those who taught the *truth* and thus grafted upon a people the greatest of crimes under sacred symbols. The Hierophants, Priests and Initiates were not to blame, they kept the mysteries in their first purity;—it was those who knew nothing who did the evil. And just as fast as these profane mysteries were taken up by the people, just that much did the real Initiates draw away from the people until at last only the foul remains of clandestine priests remained and the *true mysteries* were no longer known to the people.

At the time of Christ, there was but one great Order of

these mysteries known and this was the Essenian. Christ and many of his disciples were Initiates of these mysteries, as is easily proven. Is. Casaubon in his Annals of Baronius, said:

"When the fathers found it to be an easier way of bringing over minds, corrupted by superstition, to the love of truth, they first adopted many terms used in their rites;* and after thus treating of several heads of the true doctrines, they *further* adopted some of their ceremonies; that they might seem to be saying, as Paul said to the Gentiles, 'Whom ye ignorantly worship the same do I declare unto you.' Thence it came that the fathers *called* the sacraments by the same names as were used to describe the mysteries, as *mueseis, teletas, teleiosei, epopteias,* or *epopseias, telesreria,* and somtimes, but more rarely, *rites.* The Eucharist they emphatically denominated the mystery of mysteries; and also, by autonomy, *the* mystery, or in the plural, *the* mysteries. And you may everywhere read in the writings of the fathers, when treating of the holy communion, the words *phrieta, mysteria,* or *aporeton, mysterion,* referring to those that were to be divulged and those that were not.* So the Greek verb *myesthai* in the ancient writing is often employed to signify the becoming a partaker of the Lord's

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*Here we are again face to face with the problem of teaching the masses. Christ and his teachers, or co-teachers, were Initiates and knew the truths as taught in the initiation. They tried to teach the mysteries to the people but found they could not teach the masses without the *forms* and *rites* of the mysteries. It is thus simply the same old story as in the time of Ancient Egypt. It is ever thus.

*Right here we have the same thing as in the Ancient Mysteries of the Egyptian. An *inner* and an *outer* mystery. The *inner* which belonged to the *fathers* or Initiates, and an *outer* which was to be given to the *masses.* It does not become scholars to condemn the Ancient Egyptians when they will find that the early and *true* Christians had the same mysteries.

Supper;† and the term *myesin* for the act itself, and *mystes* for the priest, who is also called *mystagogon* and *hierotelestes*, from the last the term *hierophant*, which means master or teacher, is derived. In the Greek liturgies and elsewhere *hiera telete* and *cryphia kai epiphobos telete* (the hidden and awful mystery) means the Eucharist.*

"And as certain degrees were used in the Ancient rites, so in like manner Dionysius divides the whole tradition of the sacraments into three, distinguished by their season and ceremonies.† The first was *catharsis*, the purgation, or purification, the second the *myestis* or initiation, and the third, *teleosis* or the consummation‡ which they also frequently called *epopsian*, or the *revered*. Tully had before affirmed that the Athenian mysteries brought to the dying

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†The Lord's Supper is nothing more or less than the consummation of the development or *initiation* of an aspirant. When he reached the last of the mysteries, *i.e.*, when he had *found* Christ, or learned to *know* that he was the *temple of the living God*, he became a partaker of the Lord's Supper. This is the meaning of that much abused term.

*Here again we find that the Eucharist was not original with the Christians but that the same was known, and the same *was*, with the Ancient Greek mysteries. This was known centuries before the Christian period.

†Here again we have the three ceremonies of the Ancient Mysteries. It corresponds correctly with both the number of ceremonies and with the *seasons* of the Ancient Mysteries and there is again nothing new in this, or anything which originated with the Christians.

‡This also is exactly that which we find in the Ancient Mysteries. 1. The entering of the aspirant, during which stage he had to purify himself in thoughts, in living and in all other things. 2. The training and development and the final mysteries. 3. The consummation, in which he found that he was the *very* "Son of God," or in other words, that he was the "*living* temple of the *living* God," as Christ taught us that we were. Thus we have proof positive that the Christian mysteries were nothing more than the Ancient Mysteries under another aspect and changed so as to meet the demands of the times.

better hopes. On their part, the fathers maintained, that the mysteries of Christ brought certain salvation* and eternal life to those who worthily partook of them; and that for those who condemned them there was no salvation; and they did not scruple to say that the end and ultimate fruit of the sacraments was deification,† when they knew that the authors of those vain superstitions‡ had dared to promise the same honor to their initiates. And, therefore, you may read in the fathers that the end of the holy *mystagogies* was deification, and that those who faithfully received them should in the life to come be Gods. Athanasias has used the verb *theopoiestha* (to deity) in the same sense, and subsequently confirmed it by saying, 'that by partaking of the *spirit* we are united to the God-head.' Of the symbols of the sacraments by which those ceremonies are celebrated, it is not here the place to treat; but that which is called a

*It is really a fact that the mysteries of Christ *do* bring certain salvation to the Initiate, but this must be understood in the sense used. The mystery of Christ is no less than to find the Christ *within* ourselves through certain development, purification, mediation, etc. This can be accomplished as the sacred fraternity at this day is proving. Jesus taught that we, like him, were all the "Sons of the Living God" and that it was only necessary to follow his instructions in order to obtain the book of immortality, or the becoming of the Sons of God.

†The sacrament of deification is not impossible, for did not Jesus himself teach that we were but lesser Gods? "Ye are the temple of the *Living God*," therefore, we, through a certain life, can become the temples of God. In other words, if, in accordance with the words of Jesus himself, God can be brought to dwell *in* us, why then are we not deified? Surely this must be so or the very foundation of the Christian religion is a farce. It is truth however, as true as it was in the *true* Egyptian Mysteries or Initiation. "He who hath most of love hath most of God, for God *is* love."

‡It is plain to see that the author himself believed neither in the Christic teachings nor in the Ancient Mysteries. However, the belief or disbelief of man neither hurts nor does any good to either the old or the new mysteries.

symbol of faith is various in its kinds, and they *serve* as *tokens* or *tests* by which the *faithful* may *recognize each other.* And we show that the same were used in the Ancient Mysteries. The formula pronounced by the deacons, 'Depart hence, all ye catechumens, all ye possessed and uninitiated,' corresponds with the '*procul este profani*' of the ancients. Many rites of the ancients were performed in the night, and Guadentius has the expression '*splendidissima nox vigiliarium,* the brightest night of the vigils. And as to what we have said of the *silence* observed by the ancients in their secret devotions, the ancient or first Christians so far approved, *that they exceeded all their mysteries in that observance.* And as Seneca has observed, the most holy of the sacred rites were known to the initiated only; and Jamblichus on the philosophy of the Pythagoreans has distinguished between the *aporreta* which could not be carried aboard, and the *exphora,* which might; so the early Christians distinguished their whole doctrines into those which might be divulged to all (the *exphora*) and the *aporreta,* or *arcana,* which were not rashly to be disclosed. Their dogmas, says Basilus, they kept secret, their preaching was public. And Chrysostom, treating of those who were baptized for the dead, says, 'I verily desire to relate the matter fully, but I dare not be particular, because of the uninitiated.' They make it difficult for us in the interpretation, and oblige us either to speak without precision, or else to disclose what they should not be informed of; and as the ancients used the term *exorcheisthai ta mysteria,* touching those who divulged the mysteries, so Dionysius says, 'See that you do not disclose, nor slightly reverence the mysteries, and everywhere in *Augustinus,* you will read of the sacraments known to the faithful. And thus (in Johannem, tract xvi) 'all the catechumens already believe in Christ, but Christ does not trust them; and if we should ask one of them whether he eat of the flesh of the Son of man, he would not understand what we meant;' and again, 'The catechumen are ignorant

of what the Christians receive.' Let them blush that they are ignorant."

"A catechumen is a candidate for baptism, or a person who prepares* himself for receiving it. Towards the end of the first century, Christians were divided into two orders, distinguished by the names of *believers* and *catechumens*.† The latter, as contra-distinguished from the former, were such as had not yet been dedicated to God and Christ by baptism, and were, therefore, admitted neither to the holy communion nor to the ecclesiastical assemblies. As they were not allowed to assist at the celebration of the *eucharist* the deacon dismissed them, after sermon, with this formula, "*Ite catechumeni missa est.*"

"*Quod norunt fideles,*" what the faithful know. These words, or, as expressed in Greek, *Isasin oi pemuemenoi,* forms what may be called the watchword of the *secret,* and occur constantly in the fathers. Thus St. Chrysostom, for instance—in whose writings Casaubon remarked the recurrence of this phrase at least fifty times, in speaking of the tongue (comment in Psalm 153), says, "reflect that this is the member with which we receive the *tremendous* sacrifice—*the faithful know what I speak of.*". Hardly less frequent is the occurrence of the same phrase in St. Augustin, who seldom ventures to intimate the *eucharist* in any other way than by the words "*quod norunt fideles.*"

"It was in the third century, when the followers of Christ were most severely tried by the fires of persecution, that the discipline of secrecy, with respect to this (the

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*Here we have with the Christians as with the mysteries, first it was necessary to prepare for the baptism, which is only another name for Initiation.

†In this we find nothing short of the *lesser* and *greater* mysteries. The first for all, in which all people could share, but the second only for those who were preparing themselves for the greater. There is no difference whatever between the Ancient and the Christian Mysteries except in the name.

Eucharist) and the *other mysteries,* was most strictly observed.'"*

"A faithful concealment," says Tertullian, "is due to *all mysteries* from the very *nature* and *constitution* of them. How much more must it be due to *such mysteries* as, if they were once discovered, could not escape immediate punishment from the hands of man."

The Egyptians observed that from one year to another the overflowing of the Nile was always preceded by an etesian (annual) wind, which, blowing from north to south, about the time of the passage of the sun under the stars of the crab, drove the vapors towards the south, and gathered them in the middle of the country (Ethiopa, now Nubia and Abyssinia), whence the Nile came; which there caused plentiful rains that swelled the waters of the river and brought on the inundation of lower Egypt.

But they wanted the means of knowing exactly the time when it should be necessary for them to prepare for the inundation. The flowing of the river beyond its banks happened some days sooner or later, when the sun was under the stars of the lion. Near the stars of Cancer, though pretty far from the band of the Zodiac towards the south, and a few weeks after their rising, they saw in the morning one of the most brilliant, if not the largest star of the whole heavens, ascending the horizon. It appeared a little before the rising of the sun, which had rendered it almost invisible for a month or two before. The Egyptians then took the rising of this magnificent star as the infallible sign of the sun's passing under the stars of Leo, and the beginning of the inundation. The star thus became the public mark, on which *every* one was to keep a watchful eye, not to miss the instant of retiring to the higher ground.

The early Egyptians gave this star two names. It warned them of the danger, whereupon they called it Thaaut or Thayuat, the dog; they called it also the *Barker,* the

*Travels in Search of a Religion, Phila. ed. p. 82.

Monitor, in Egyptian *Anubis;* in Phoenician, *Hannobech;* which shows the analogy there was between the two languages. The connection of this star and the rising of the river caused the people to call it more commonly the Nile star, or simply the Nile.

In Egyptian and in Hebrew, Sihor; in Greek, Seitois; in Latin, Sirius. The Egyptians gave it also in later times, the name of Sothis or Thotes, which is the same with his other name, Thot, the *God,* with simply a different pronunciation.

The inhabitants, retiring into their towns on the warning of the northern wind and the dog-star,* remained there two months or more, until the waters were drained. It was thus necessary for the Egyptians to carefully observe the termination of the vernal winds, the return of the northern, which began with the summer, and at last the rising of the dog-star,† which had so much importance to them.

During their inaction, after the rising of the river beyond its banks, their attention was directed to the observance of the southern winds, more moderate than those of the spring, and which facilitated the flowing of the river towards the Mediterranean, by the conformity of their

*The rising of the dog-star was generally accompanied with what the Egyptians called the Etesian northern wind that continued to blow for about forty days. When this wind failed to occur at this period, or was too light to be of use in causing the swelling of the Nile to a sufficient height, a general sadness of the people ensued. While the inhabitants remained idle on the high ground, watching the progress of the inundation, these forty days were passed in fasting and other acts of devotion to gain the favor of their gods. The constant blowing during the forty days that followed the rising of the dog star are called the dog days, and from this comes our modern dog days.

Sirius is the second decan or constellation of the zodiacal sign "Gemini." This is the great *dog,* anciently the *wolf,* the special hunter and devourer of the hare, Lepus, which is signified in the first decan of the same sign. On the Dendera zodiac Sirius is represented as the *eagle* or *hawk.* This star is called *Sirius,* from *Sir* or *Scir,* which means *Prince,*

blowing with its direction, which was from south to north; also to measuring the depth of the river, in order to regulate their husbandry according to the quantity of mud, which was always proportioned to the degree of the increase.

This symbol was peculiarly applicable to the Egyptians who inhabited the delta, who by placing a reliance upon the warning providently given by this star, and in consequence retiring to the high ground with the produce of their agriculture, might enjoy the comforts that surrounded them.

This same necessity which rendered the Egyptians astronomers made them also painters and writers. The inspection of the heavens had taught them at last how to regulate their tillage, so strangely crossed by that disposition which was peculiar to Egypt. The custom of giving symbolical names to the objects that served them as rules most naturally led them to delineate the figures of these symbols in order to inform the nation of the works in common to be done, and the annual events with regard to which it was dangerous to misreckon. This service was performed by a

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Guardian, the *Victorious.* In connection with the name of the figure in the Egyptian zodiac, as frequently given, we have *Naz-Seir,* or *Nazir; Naz-Seir* means the *Sent Prince.* So the rod that promised to come forth from the root of Jesse is called *Netzer* in the Hebrew Bible and is there translated "the branch," the princely scion who should "smithe the earth with the rod of His mouth, and slay the wicked with the sign of His breath," and this Prince is at once "the Sent Prince, the Messiah," the Netzer of Isaiah and the Naz-Seir of these equally prophetic constellations. And this is Him of whom Matthew said, "He came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the Prophets, He shall be called *Naz-Seir-ene.*" (Matt. 2:23.)

†The Anubis, or Dog-star, so useful to the ancient Egyptians, is the blazing star of Masonry; although the majority of the craft are ignorant of this fact and its origin as a Masonic symbol, they are only taught the moral drawn from its original emblematical use.

number of persons appointed for that purpose and maintained at the public expense, whose duty it was to study the revolutions and aspects of the heavenly bodies, and to communicate the necessary information to the people.

The Hawk and the Hoop.

The hawk and the hoop were the names and the symbolical figures given the two winds, the return of which the Egyptians were most concerned to observe. The hawk signified the Etesian northern wind, which, in the beginning of the summer, drove the vapors towards the south, and which, covering Ethiopia with thick clouds, there resolved into rains, and made the Nile swell all along its course. The hoop, on the contrary, signified the southern wind, which promoted the draining of the waters, and the return of which proclaimed the measuring of the lands and the time of sowing. As to the analogy, and their peculiar resemblance, between a hawk and the northern, and a hoop and the southern winds:

Naturalists observed that the hawk delights in the north; but that at the return of mild weather, and when she casts her feathers, she makes southward with her wings spread, and looks towards the place whence a warm air comes, which may assist the falling of her own feathers, and restore to her the beauties of youth. In times of the remotest antiquity, and even before Moses, the Arabians, who were the neighbors and allies of the Egyptians, had an idea of the hawk in all respects like that which naturalists *now* give us. In the conversation which God had with Job, and in which he shows that it is not man, but the Creator, who, by a special providence, has varied all the parts of nature, and to good purpose has regulated the inclinations of animals: "*Does the hawk,* He said to him, *by thy wisdom shake her old feathers, to get rid of them, and stretch her wings towards the south?*" (Job 39:29). This bird, on account of the direction of its flight at the return of the heats, was the most natural emblem or symbol of the annual

wind, which blows from north to south about the summer solstice, and which on account of the effects of this direction was of so great importance to the Egyptians.

The hoop, on the contrary, makes her way from south to north. She lived on the small worms, an infinite number of which were hatched in the mud of the Nile. She took her flight from Ethiopia into higher Egypt, and from thence towards Memphis, where the Nile divided. She always followed the course of the Nile, as it retired within its banks, down to the sea. From this method of hers she was eminently fit to characterize the direction of the south wind.

The warning given by the dog star being their most important concern, the Egyptians from its rising anciently dated the beginning of their year, and the whole series of their feasts. Wherefore, instead of representing it under the form of a star, which might not distinguish it from another, they delineated it under the figure relative to its function and name. They called it the star-dog, the door-keeper, the star which opens or shuts, closing one year, as it were, and opening another. When they had a mind to express the renewal of the year they represented it under the form of a door-keeper, easy to be distinguished by the attribute of a *key* (a); or else they gave it two heads back to back, the one of an old man, which marked the expiring year, and the other of a young one, which denoted the new.

a. Before proceeding further, it may be well to give a hint here to the faithful student in regard to the "keys of St. Peter," and while not much need be said in explanation, a quotation from history, if *italics* are noted, will explain much.

"When freemasonry was first established in England, soon after the edict of Canute, in the beginning of the eleventh century, prohibiting *in toto* the Druidical worship (probably the student would like to be reminded that *freemasonry* was established *immediately* after the Druidical worship was forbidden), the strongest oaths were re-

quired to bind the initiated to secrecy; for had the *real* intent of its founders been known it would have cost them their lives.

"Canute was superstitious, and that he was vindictive is evident from his having made a pilgrimage to Rome, through excessive religious zeal, and therefore would have punished the Druids for any infraction of his edict with merciless cruelty.

"As stated, Canute, one of the most ferocious of warriors, made a pilgrimage to Rome. On the road he visited the most celebrated churches, leaving everywhere proofs of his *devotion* and liberality. On his return he proceeded immediately to Denmark, but dispatched the Abbot of Tavistock to England with a letter describing the object and issue of his journey. In this letter he says: 'It is long since I bound myself by my vow to make this pilgrimage; but I have been hitherto prevented by affairs of state and other impediments. Now, however, I return humble thanks to Almighty God, that He has allowed me to visit the tomb of the blessed apostles, Peter and Paul, and every holy place within and without the city of Rome, and to honor and venerate them in person. And this I have done, because I had *learned from my teachers* that the apostle St. Peter received from the Lord the great power of *binding* and *loosing* with the *keys* of the *kingdom of heaven*. On this account I thought it highly useful to solicit *his patronage* with God."

He concludes his letter: "Lastly, I entreat all my bishops, and all the sheriffs, by the fidelity which they owe *to me* and to God, that the church dues, according to the ancient laws, may be paid before my return, namely, the *plow-alms*, the *tithes* of *cattle* of the present year, the *peter-pence*, the *tithes* of *fruit*—now note—*in the middle of August*, and the *kirk-shot* at the feast of St. Martin, to the parish church. Should this be omitted, at my return I will punish the offender by exacting the whole fine appointed by law. Fare ye well." Thus all tithes had to be paid in

the middle of August, the same time as when the Egyptian door-keeper opened the door for the old year to pass out and the new to come in, *under the exact same "keys"* as St. Paul *was given to*—what? *To loosen or bind*—still what? *Loosen the door* of the Kingdom of Heaven, for the old to pass out and the new to come in. Here is a mystery which is easily solved and which every student should fully understand.

When the people were to be warned of the time of their retreat at the approach of the inundation, instead of the two heads they put on the shoulders of a human body the head of a dog. The attributes or subordinate symbols, added thereto, were the explication of the warning it gave. It was in order to give the Egyptians to understand they were to take with them a store of provisions, and repair with all speed to the high ground, or their raised terraces, and to remain there quiet by the water-side.

The Egyptians expressed the several increases of their swelling river by a column marked with one, two or three lines in the form of a cross, and surrounded with a circle, the symbol of God, to characterize Providence, which governs this important operation. Often, instead of a column, they made use of a pole terminated like a T, or crossed with one or more transverse pieces. This was not the origin of the T cross, as many seem to think, for that was in its original form the representation of the male and female in *perfect* harmony.

The Egyptians painted the devastation made by the overflowing water under the figure of a dragon, a crocodile, a hippopotamus or some water monster, which they called Ob (a), that is, swelling, an overflowing, and which they afterwards called Python, the enemy.

a. The ancient Egyptians, after they had ascertained the great benefit of the inundation when they were properly prepared for it, changed the name of their evil genius, the

water monster, from *Ob** to *Python;* which had reference to the deadly effects of the miasmata arising from the stagnant waters left upon the lowlands after the retiring of the inundation. Ovid makes the serpent Python spring from the steams of the mud which the deluge had left upon the earth; and in this he is making an allusion to Typhon, whose name is the same by a simple transposition. In making Python spring from the slime of the deluge, does not the poet point out thereby the noxious steams which rise in Egypt after the waters of the Nile have subsided? When under this emblem, the victory of Orus over Typhon, or he says that Apollo slew him with his arrow he conceals, the triumph of the sunbeams over the vapors of the Nile. Python is derived from *Pytho,* Greek, to putrify. The serpent Python's being slain by Apollo is thus interpreted: By Python is to be understood the ruins of water; but Apollo—the Sun—dispersing the vapors by his arrows—the Sunbeams—slew this serpent.

Typhus, a species of continued fever, had the same origin. "It may be occasioned," says Hooper, in his Medical Dictionary, "by the effluvia arising from either animal or vegetable substances in a decayed or putrid state; and hence is, that in low and marshy countries it is apt to be prevalent, when intense and sultry heat quickly succeeds any great inundation."

Another method of communicating to the people information respecting the inundation was by publicly exposing three vessels or measures, being pitchers of unequal capacities, well known to the people, without any proclamation or messengers, which served to show them the increase and diminution of the Nile. This is the meaning of these vessels being so commonly found in the Egyptian monuments.

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*The descendants of Africa in the West Indies, more especially in some parts of Hayti, still retain the name of Ob, or Obi, by whose aid they perform in magic powers. Their symbol is most usually a white serpent which is attended as though it were a *god.*

The name *canob,* or *canopus,* given these vessels, is founded on the use made of them. *Canob* signifies *the fathom of the dragon,* the measure of the overflowing. From *cane,* a perch, a fathom, a rod, or cane to measure; and from *Ob,* the dragon.

The canopi are very commonly terminated by one or two crosses. The top of the vase is also oftentimes surmounted with several birds' heads, to signify and characterize the several winds which they knew, and which either assisted or retarded the increase or the lowering of the waters; sometimes they put upon the canopus the head of a dog, to signify the state of the river, or the time of the rising of the dog-star. And at other times they put thereon the head of a maid, to mark out the state of the Nile under the sign of the virgin, and at the approach of the draining or retiring of the water.

The convenience of that language, which rendered itself intelligible to the eyes, and in some sense made animals and even stones themselves to speak, by degrees became more common. It was extended gradually to everything. The symbolic writing soon served as the rule of morals, as well as the regulation of husbandry. It was made use of to perpetuate among the people the knowledge of the most important *truths,* and to inculcate their principal duties.

Osiris, or the Solar Year.

The year relates to three principal objects. To the course of the sun, the order of the feasts of each season, and to the work in common to be done.

The sun, the grandest object in nature, had also its peculiar character or mark in the symbolical writing. It was called Osiris. This word signified the inspector, the coachman, or the leader, the king, the guide, the moderator of the stars, *the soul of the world, the governor of nature,* and in the Christian times became the *representative* of the Son of Man. From the energy of the terms of which it was composed, it signified in general the governor of the earth,

which is in the same sense. It is because they gave that name and function to the sun, that it was expressed in the ancient writings sometimes by the figure of a man bearing a sceptre, sometimes by that of a coachman carrying a whip, or simply by an *eye,* since "eye" and "sun" are expressed by the same word in most of the ancient languages of Asia.

"They were often contented with setting down the *marks* of his dignity, such as a sceptre surmounted with an *eye,* or a sceptre with a serpent twined round it, the symbol of *life* which the sun maintains, or barely the whip and the sceptre united; sometimes the ropal *cap* of Osiris on a throne, with or without the sceptre."

The Egyptians everywhere saw, and especially in the place of their religious assemblies, a circle or the figure of the sun. Near the sun, over the head of the symbolical figures, were seen at times one or two serpents, the *symbol* of *life,* sometimes certain foliages, the symbols of the bounties of nature; sometimes scavabeus's wings, the emblem of the variations of the air.

The Egyptian masses—not the Priests or Initiates—having gradually contracted a habit of confounding the Most High with the sun, gradually mistook the symbol *itself* of the sun, the Osiris, the moderator of the year, for a man. Osiris, from the letter or symbolical personage he was before, becoming in the minds of the masses a real person, a man who had *formerly* lived among them, they made his history to relate to the attributes which attended the figure; this is precisely what the creedism of the *modern* church has done in the case of Jesus the Nazarene. As soon as Egypt, or the masses of the Egyptians, were possessed with the notion that the statues of Osiris, Isis and Horus, which served to regulate society by their respective significations, were monuments of their founders; that Osiris had lived in Egypt, and had been interred there, they framed stories agreeable to this belief and for this reason there is so much misunderstanding concerning the Egyptian symbolism. For want of a tomb containing in reality the body of Hammond

or Osiris, they were contented with a cenotaph, an empty tomb. A vast concourse of people gathered near these pretended tombs, and with pomp celebrated an annual feast there. These tombs, though merely *representative,* were becoming a necessary part of the ceremonial. The Cretans, being of Egyptian extraction, had their own feasts of Osiris or Jehov, the feast of their god, and, of course, the feast of their god, and of the empty tomb, was inseparable from that solemnity and from this ancient symbolism we have the coffin of Hiram among the emblematical figures of modern freemasonry.

In the collection of Mountfaucon is a copy of a painting on a mummy, representing the death and resurrection of Osiris, and the beginning, progress and end of the inundation of the Nile.

"The sign of the lion is transformed into a couch, upon which Osiris is laid out as dead; under which are four canopi of various capacities, indicating the state of the Nile at different periods. The first is terminated by the head of the dog-star, which gives warning of the approach of the overflow of the river; the second by the head of the hawk, the symbol of the Etesian wind, which tends to swell the waters; the third by the head of a heron, the sign of the south wind, which contributes to propel the waters into the Mediterranean Sea; and the fourth by that of the Virgin, which indicates that when the sun had passed that sign, the inundation would have nearly subsided.

"To the above is superadded a large Anubis, who, with an emphatic gesture, turning towards Isis, who has an empty throne on her head, intimates that the sun, by the aid of the lion, had cleared the difficult pass of the tropic of Cancer, and was now in the sign of the latter, and although in a state of exhaustion, would soon be in a condition to proceed on his way to the South; at the same times, give to the husbandmen the important warning of returning to avoid the inundation. The empty throne being indicative of his being vacated by the death of Osiris.

In modern Masonry, the raising by the "grip of the lion's paw" of the body of G. M. Hiram, who, as the legend goes, had been slain by three fellows of the craft, is copied from this ancient myth of the death and the resurrection (*a*)of Osiris. The position of the Master Mason, when in the act of raising Hiram, is an exact fac simile of that of Anubis over the body of Osiris.

a. "By the Egyptians as by the Persians, of the religion of Zoroaster, both *before* and *after* Jesus, by Israelites and by Christians of the first and second centuries, the resurrection has been interpreted in *two* ways, the one *material* and *absurd,* the other *spiritual* and *theosophical.* The first is the popular idea (of the unlettered masses), finally adopted by the Church after the repression of Gnosticism; the second is the *profound idea of the Initiates.* According to the first view, the resurrection signifies the return of life of the material body; in a word, the reconstitution of the decomposed or dispersed corpse, so it was imagined, was destined to take place at the coming of the Messiah, or at the Last Judgment. It is useless to insist on the gross materialism and absurdity of this conception. To the Initiate the resurrection has a far different meaning. It refers to the doctrine of the ternary constitution of man. It signifies the *purification* or regeneration of the sidereal, ethereal, and fluidic body, which is the very organism of the soul. This *purification* may take place commencing from the *present* life, through the *inner* work of the soul, and a certain method of existence; although, for the generality of mankind, it finds accomplishment only after death, and then for those only who, in one way or another, have aspired towards justice and truth. In the other world hypocricy is impossible. There souls appear as they are in reality,—they fatally manifest themselves under the form and color of their essence; dark and hideous if they are evil; radiant and beautiful if they are good. Such is the doctrine given by Paul in the Epistle to the Corinthians (I Cor. 15:39-46), where he formally says: "There is a natural body and

there is a spiritual body." Jesus stated this symbolically, but with greater profundity, for those who can read the spiritual sense of the secret conversation between him and Nicodemus. The more a soul is spiritualized, the farther will it be from the earthly atmosphere; the farther away the cosmic region which attracts it by the law of affinity, the more difficult its manifestation to men."*

This is thus the Christian resurrection and this was understood and symbolized by the ancient Egyptians in the death and resurrection of Osiris. The mystery has ever been the same.

In a very old hymn to Osiris, translated by M. Chabas, Osiris is addressed as the Supreme Being:

"Lord of Eternity, King of Gods, many are thy names, thy holy transformations, thy mysterious forms in the temples.....he abides in the human mouth, the creator of the world. Atoum, who among the gods fills the beings with happiness; the benevolent spirit among spirits.

"From him the celestial abyss draws its waters; from him comes the wind and air to breathe and enter the nostrils, for his satisfaction and the pleasure of his heart.

"He causes the soil to bring forth delicious product. Heaven and the stars obey him. He opens the great portals; he is the master of invocations in the southern heavens, and of adorations in the northern heavens.....He is good in will and word, he is the praise of the great gods and the love of the little gods."

To show the uniformity of the divine teachings of the true Initiates, compare the above with verses 2 and 3 of the Sixth KathakaUpanishad.

"The entire universe moves in the spirit of Brahma; he is the issue of that spirit; he is the great fear, the thunderbolt. Those who know him become immortal.

"Through fear of him the fire burns; through fear of him the sun shines; through fear of him the heavens revolve;

*"The Last Great Initiate," by A. Schure.

through fear of him death flies;—he the supreme!''

Perhaps the Christian reader will exclaim, ''Why, this is Pantheism!''

Yes, dear reader, this is pantheism; but pantheism as the Initiates understand it, and not as it is misrepresented by the unenlightened theologian, is the truth, the only truth; while all the stupendous edifice of dogma, erected in ages of spiritual darkness is a monument of superstition and ignorance that at the first ray of spiritual illumination must crumble into the dust. The truth itself, the knowledge of the one and all of the divine soul and spirit within us shall abide for ever and aye!—*''The Mystery of the Ages.''*

In Rees' Cyclopedia we find: ''Orus or Huros (they are the same), a famous deity of Egypt, which as well as Osiris, was an emblem (symbol) of the sun.'' Macrobius, who informs us why the Greeks gave Horus the name of Apollo, says: ''In the mysteries (Saturn, lib. I) they discover us a secret which ought to be inviolable, that the sun arrived at the upper hemisphere, is called Apollo.'' Hence we may infer, that this emblematical deity was no other than the *star of day,* passing through the signs of summer. As Apollo among the Greeks was called the Horus of the Egyptians, as to his skill both in medicine and divinations, he was regarded as the *same* person, and called by the ancients Horus-Apollo (Orus was more particularly Osiris in his *second* state, and represented by the Egyptians as a child). The legend of Horus has been thus explained. The wind *Thamsin* made great ravages in Egypt in the spring, by raising whirlwinds of burning sands, which suffocated travellers, darkened the air, and covered the face of the sun, so as to leave the earth in perfect obscurity. This circumstance represented the death of Osiris, and the reign of Typhon. When the sun approaches the sign of the lion, he changed the state of the atmosphere, dispersed these tempests, and restored the northern winds, which drove before them the malignant vapors, and preserved in Egypt coolness and salubrity under a burning sun. This was the triumph

of Horus over Typhon, and his glorious reign. As natural philosophers had acknowledged the influence of the moon over the state of the atmosphere, they united her with this god to drive away the usurper from the throne. The people considered Osiris as the father of time, might bestow the name of his son on Horus, who reigned three months in the year.

The reasons which the inhabitants of northern climes had for lamenting the absence of the sun when in the southern hemisphere, is beautifully portrayed by Dupuis:

"We have, in the explanations of the labors of Hercules, considered the sun principally as the potent star, the depository of all the energies of nature, who creates and measures time by his march through the heavens, and who, taking his departure from the summer solstice or the most elevated point of his route, runs over the course of the twelve signs in which the celestial bodies move; and with them the different periods or revolutions of the stars, under the name of Osiris or of Bacchus, we shall see the beneficent star, who, by his heat, in spring, calls forth all the powers of generation; who governs the growth of plants and trees; who ripens the fruits, and who dispenses to all seeds that active sap which is the soul of vegetation, and is the true character of the Egyptian Osiris and the Greek Bacchus. It is above all in springtime that this humid generator develops itself, and circulates in all the rising productions; and it is this sun, by its heat, that impels its movements and gives it fertility.

"We may distinguish two points in the heavens which limit the duration of the creative action of the sun, and these two points are those where the night and the day are of equal length. All the grand work of vegetation, in a great part of the northern climates, appears to be comprised between these two limits, and its progressive march is found to be in proportion to that of light and heat. Scarcely has the sun, in his annual route, attained one of these points, than an active and prolific force appears to emanate from

his rays, and to communicate movement and life to all sublunary bodies, which he brings to light by a new organization. It is then that the *resurrection* of the great God takes place, and, with his, that of *all nature*. Having arrived at the opposite point, that power seems to abandon him, and nature becomes sensible of his weakness. It is Atys, whose mutilation Cybele deplored. It is Adonis, wounded in *virile* parts, of which Venus regretted the loss; it is Osiris, precipitated in the tomb by Typhon, and whose organs of generation the disconsolate Isis never found." Thus in the outer, or in the symbolism of the sun, but *within* the *inner*, is the mystery of the Initiates.

The similarity between the ancient Egyptian and the subsequent Christian symbolism is undeniable.

Esoterically understood, these are eternal realities; but their exoteric acceptation is a thing of the past and has no virtue. Fichte says: "Men are not saved by the historical, but by the metaphysical.

Isis may be called Mary; Horus, Christ, but the idea underlying these names is exactly the same. Jesus and the apostles no doubt are historical personages; and Jesus, in as far as he was the Christ, is the manifestation of God on earth, the Divine Being, very God and very man, not only to be adored, but to be followed. The death of Jesus is the mystic spiritual death by which all are saved; but only those who live the Christ-life can have part in this salvation.

"The Christ was the Good Shepherd, so was Horus; Christ is the Lamb of God, so was Horus; Christ is the Bread of Life, so was Horus; Christ is Fan-bearer, so was Horus. Christ is the Door of Life. Horus was the path by which the dead travel out of the sepulchre, he is the god whose name is written as the road," etc. (See Gerald Massey, "Natural Genesis."

"What picture more effectual to render man sorrowful than that of the earth when, by the absence of the sun, she finds herself deprived of her attire, of her verdure, of her foliage, and when she offers to our regard only the wreck of

plants, dried up or turned to putrefaction, of naked trunks, of arid lands without culture, or covered with snow; of rivers overflowed in the fields, or chained in their bed by the ice, or of violent winds that overturn everything. What has become of that happy temperature which the earth enjoyed in the spring and during the summer? that harmony of the elements, which was in accord with that of the heavens? that richness, that beauty of our fields loaded with grain and fruits, or enamelled with flowers whose odor perfumed the air, and whose variegated colors presented a spectacle so ravishing? All has disappeared, and the happiness of man has departed with the *God*, who, by his presence, embellished our climes; his retreat has plunged the earth into mourning from which nothing but his return can free her.

"He was then the creator of all these benefits, since we are deprived of them by his departure, he was the soul of vegetation, since it languished and ceased as soon as he quitted us. What will be the term of his flight and of his descent into other regions? Is he going to replunge nature into the eternal shade of chaos, from whence his presence had drawn it?

"Such were the inquietudes of these ancient people, who, seeing the sun retiring from their climate, feared that it might one day happen that he would abandon them altogether; from thence arose the feasts of Hope, celebrated at the winter solstice, when they saw this star check his movement, and change his route to return towards them. But if the hope of his approach was so sensibly felt, what joy would not be experienced when the sun, already remounted towards the middle of heaven, had chased before him the *darkness* which had encroached upon the *light* and usurped a part of its empire. Then the equilibrium of the day and the night is re-established, and with it the order of nature. A new order of things as beautiful as the first recommences, and the earth rendered fruitful by the heat of the sun, who had renewed the vigor of youth, embellishes herself under

the rays of the lord."*

Isis, or the Civil Year.

The figure of the man, who rules (apparently) everything on earth, had been thought the most proper emblem to represent the sun, which enlivens all nature; and when the Egyptians wanted a characteristic of the production of the earth, they naturally selected the other sex. The changes of nature, the succession of seasons, and the several productions of the earth, which were the subject of common thanksgiving, were easily expressed by the several different dresses given *the* woman.(*a*)

a. Osiris is the type of the *active, generating* and *beneficent* force of nature and the elements; Isis, on the contrary, is the *passive* or *receiving* force, the power of *conceiving* and bringing forth into life in the sublunary world. Osiris was particularly adored in the sun, whose rays *vivify* and impart new warmth to the earth, and who on his annual return in the spring, appears to create new all organic bodies. Isis was the earth or sublunary nature, in general; or, in a more confined sense, the soil of Egypt inundated by the Nile, the principle of *all* fecundity, the Goddess of *generation* and *production.* United to one another, Osiris and Isis typify the *universal being, the soul of nature,* the pantheus of the orphic verse.

The Egyptians solemnized, at the new moon Phamenoth (March) the entrance of Osiris into the moon, which planet it was believed to fecundate that it in turn might fecundate the earth or Isis.

When the sacrifice was intended to be made in the day, Isis was dressed in *white,* but if in the night, she was dressed in *black.* They put a sickle in her hand to denote the time of harvest. When the purpose of a feast was to remind the people of the security afforded by their dwellings, Isis was crowned with small towers. To imitate the winter neumonia, the head of Isis was covered with little fillets and

*Abrege de l'Origine de tous les Cultes, p. 142.

with skins sewed together; sometimes with feathers ranged one over the other, or with small shells neatly set by each other. There were at times on the head of Isis a craw-fish or crab, sometimes the horns of a wild goat, according as they had a mind to signify either the entering of the sun into the sign Cancer, or the feast that was solemnized at his entering into that of Capricorn. In Egypt, where the inhabitants could with *certainty* judge of the product of the year by the state of the river, they proclaimed a plentiful crop by surrounding Isis with a multitude of breasts; on the contrary, when the presage of fertility was not favorable, they exposed an Isis with a single breast; thereby to warn the people to make amends for the smallness of the harvest by the culture of vegetables, or by some other industry. All of these changes therefore had an important meaning for the people, and Isis, or rather, the dress of Isis was changed according to the meaning or warning she was to give to the people.

The Egyptians worshipped God as woman (divine soul), under the name of Isis. Herewith is an extract from Pleytes' translation of the Turin Papyrus, "the Imperishable."

"The self-born, maker of heaven, earth, waters, life, fire, gods, mankind, animals, cattle, reptiles, fishes, kings, all god, the seasons; whose way I know not, for I know not the path of the gods. Behold Isis in female form! She embraces myriad gods, she judges myriad spirits. She is not unknown neither in heaven nor on earth, even as the sun. She makes the divine on earth, and names herself in her heart, according to her own will, the venerable goddess."

Isis means light. *Light is life.* See St. John, chapter 1, verse 4: "In him was life; and the life was the light of men." Isis is the equivalent of Iesus, I-Esus, spirit-soul. The spirit is "*I*" and the soul is "Esus" (Isis), that is "*Icsus*" is the spirit-soul, which forms the eternal "cross" resulting in the manifestation known as the body, it being

the expression of the "Christ" or inner phenomenal activity of this spirit-soul. Iesus stands as the symbol of the spiritual power existant in man. He is not an embodied person, but rather a principle in every person. He "comes to save," that is, he enfolds the organism to unfold it.—*The Art of Alchemy, Adiramled.*

Next to Osiris, or the symbol of the sun and God, the Egyptians had no figure that appeared more frequently in their assemblies than Isis, the symbol of earth, the moon and the holy mother.

It is true that gradually the real meaning was lost to the masses, but this was no one's fault but their own, as it is in the present day the fault of the moderns in having lost the true meaning of Mary, the mother of Jesus; although our people, like the ancient masses, would condemn us for saying so. Says a writer: "It was formerly the general custom to make sacrifices and public prayers upon *eminent places,* and more especially in groves to shelter the people from the heat of the sun. When the Isis which proclaimed the feasts, and whose figures were one of the finest parts of the ceremonies, was once become the object of it and had been looked upon as the dispenser (rather than the symbol of it only) of the gods of the earth, of which she still bore the marks; her several representations, which only foreboded abundance and joy, becoming most agreeable to the people, always eager and credulous, the false sense attributed to these figures made them pass for the surest means of obtaining plentiful harvests. These images thus became to be worshipped with solemnity and were placed in the finest woods. Crowds of people flocked to the religious feasts of the lovely queen who loaded them with blessings. The coolness and beauty of the place where she was worshipped, had no less an influence than the attire of the goddess, and instead of calling her the queen of heaven, they often styled her the *"Queen of the Groves."*

She also became the queen of the herds, Asteroth, the

great fish, or queen of fishes, Adirdagal, or the queen of Amalcta Appherudoth.

The Greeks softened the sound of these words, and gave them the infection and turn of their own language. The queen of herds became Astarte; that of the fishes became Atergatis; and the mother of corn became the Aphrodite of the Syprians and the Greeks. The name Appherudoth, the mother of harvests, changed into that of Aphrodite; this word, to the Greeks, signified the froth of the sea. They thereupon built the legend of the goddess engendered of the froth of the sea, and suddenly springing out of his bosom of the watery main.

They represented the Amalcta Aphrodite, the queen of harvest, holding with her left hand a long goat's horn, out of which they made ears of corn, vegetables, and fruits to spring. She had a sickle or some other attribute in her right hand; and thus they united the mark of the opening of the harvest, together with the horn of the wild goat, which signified anciently the end of all harvests, and the beginning of winter.

The common people, the masses, have at *all* times, *even in the present so-called enlightened age,* been fond of quibbles, equivocations, and legends. If the change of figure has often made *several* gods out of *one* and the *same* symbol diversified, a simple variety of names, even the difference of pronunciation, has more often produced a like multiplicity, this we see in our own modern religious creeds although our people will deny that they have anything but a very simple religious belief. The Isis mistaken for the queen of heaven, or for the moon, was called Echet, Hecate, or Achate, the *only,* the *excellent* (*inter ignes luna minores*). Among some of the people of Syria, the *same* symbol, by a slight change of name, was called Achot, *the sister.* The very same whom they had already made the wife of Jehov, or of the sun, or of Jupiter—for these are still but one—became also his sister.

This same Egyptian Isis, or Achor, afterwards became

the daughter of Jupiter, and then the mother of all the Gods. And all this came from the diversity of the *attributes* and names given to one and the same symbol.

This same Diana was sometimes a terrestial deity, sometimes the moon, and sometimes even the queen of hell. By her first institution she had a relation to the earth, and marked out her productions. The false interpretation was given to the crescent and the full moon which she bore over her head to proclaim the feasts, caused her to be taken for the moon; and at last the time during which she remains invisible, that was, between the last phases and the return of the new, she was gone to the abode of Ades, the invisible, to the empire of the dead or hell.

The ancient proclamation of the new phases, which was made with a loud voice, to proclaim the beginning of the neomenia, insensibly degenerated into loud shrieks, which they gave out of mere superstition and custom at the entrance of cross streets. They saluted the goddess of the dead at her coming out of the horrid mansion. The music and the notions agreed with and suited each other.

All the ancient antiquity, *after* it had confounded the symbol of the new moon and of the feasts relating to the several seasons of the year with the stars that regulates society by its phases, ascribed to the moon a universal power over all the productions of the earth, and generally over all the operations of men. They likewise believed that she was perfectly well acquainted with future things, and that she never appeared without foreboding by certain marks, what was to befall husbandry, families, and kingdoms. People of this day have not shaken off this belief in the least as notice the prayers to the Virgin; but *behind* or *within* all these ancient and modern beliefs, which are founded upon symbolism as ancient as the world is old, there is a mystery, the foundation of which rests upon the *mother* of humanity, the divine *feminine* side of *God*, the father of all mankind.

A similar respect or worship was paid to the Neomenia or new moon, by the Hebrews. Dr. Clark, in his history of the

ancient Israelites, tells us, that: "As the moon regulates the months, so does the sun the year. The division which we make of the year into twelve months has no relation to the motion of the moon. But it was not so with the Hebrews: their months are lunar, and their name sufficiently shows this. They call them *Jachin,* which comes from *Jarac,* which signifies the moon.

"The moment in which the conjunction between the sun and moon is made can only be known by astronomical calculation, because she does not then appear; and as the Hebrews were little skilled in this science, they began their months at the first *phase,* or appearance of the moon, which required no learning to discover. This was an affair in which the great *Sanhedrin* were concerned, and the different phases of the moon were painted upon the hall in which they assembled.* It belonged to them to choose men of the strictest probity, whom they sent to the tops of the neighboring mountains, and who no sooner perceived the new moon, but they came with all speed, even on the *Sabbath Day* itself, to acquaint the Sanhedrin with it. It was the business of that council to ascertain whether the moon had appeared, and to declare it; which was done by pronouncing the words, *the feast of the new moon, the feast of the new moon,* and all the people were informed of it by the sound of trumpets. To which ceremony David alludes, when he says, '*Blow up the trumpets in the new moon, in the time appointed, on our solemn feast day.*' "

From this also comes the Masonic pillar Jachin, which represented Isis, the *mother* side, the figure of whom was

*There is thus very little difference between the Hebrews and the Egyptians. The Hebrews had their painting on the walls while the Egyptians had their symbol of Isis. There is this much in favor of the Egyptians, that their knowledge was so vast that the moderns could make no additions to it, while the Hebrews worked in total ignorance. Otherwise they have their symbols and feasts.

exhibited at each neomebia, and which is derived from Jachin, the name given by the Hebrews to their months. Thus all symbolism, of all religions or systems, really had a common parent.

Argus.

Juno, provoked at the conduct of her husband, took from him fair Isis, and having turned her into a heifer, committed her to the vigilance of Argus, who had a hundred eyes, some of which were awake, while the rest slept. But Mercury by his songs lulled all the eyes of the guardian asleep, and carried off Isis. The origin of this legend of Isis is:

Weaving was famous at Athens, in the island of Amorgos, and in Colchis, as well as in Egypt. Isis, the symbol of feasts, when she proclaimed the neomeniae, and other solemnities of the winter and the spring, was attended by a Horus fit to characterize the kind of work which was to last for six months together. This figure was covered all over with eyes, to mark out the peculiar kind of work which is done by night; and it was because this Horus intimated the necessity of watching to forward the making of cloth, that he was called *argus*, which means *weavers' work*. The Isis, after having quitted the horns of the wild goat, whereby she denotes the winter, assumed during the whole spring those of a heifer, because it is properly the passing of the sun, under the sign of the bull, that constitutes in the temperate zone the true beauty of that delightful season. The vernal Isis, the handsome heifer, thus remained several months together under the eyes of Argus, or by the side of the open-eyed Horus, till the latter was removed and the heifer carried away by Mercury; that is, until the nightly works, spinning and making of cloth, were over, by the rising of the dog-star or Anubis. The people, as usual, having lost the meaning of these natural phenomenas, simply remembered the legend of the symbolism, or of Isis being changed into a heifer, of her guardian Argus, and of the notable exploit of Mercury, who on this account was surnamed

Argiphontes, the murderer of Argus. We find in Piarius, that the Egyptians gave also the name of Argus to the peacock that was by the side of Juno or Isis; and in the mythologists, that Juno, after the death of Argus, took the eyes he had about him, and therewith embellished the tail of a bird that was consecrated to her. This peacock placed near Isis, is only an attribute to denote the beginning of the nightly works, by an agreeable imitation either of the starry heaven, or of the multitude of eyes kept incessantly open.

Circe.

The same Isis, carried into Italy with her several attributes, gave birth to the legend of a different pattern. There she became the sorceress Circe, who with her wand turned men to lions, serpents, birds, swine, and other things. The mythologists thus took her as an *emblem,* or *symbol,* of voluptuousness, that brought men down to the condition of beasts. Circe is no other than the Egyptian Isis, who sometimes with a measure of the Nile sometimes with a weaver's beam, a distaff, or a lance, always appeared with some distinction in the public proclamations. She was always accompanied with the figures of Horus and others, that varied from month to month, and from day to day, according to the signs of the zodiac. She was the principal part of the enigma, to which all other enigmatic emblems were subordinate. She was everywhere to be met with, and had always by her side and under her wand, sometimes a man with a dog's head, sometimes a lion, with a serpent or a tortoise, sometimes a whole child, at another time a child's head upon the body of a serpent, and successively the animals of the zodiac, and such others as denoted the return of the different rural works.

Isis was *really* not called Circe on any other account but that of the *circ,* or solar circle she commonly wore over her head. That circle was the emblem of the *Supreme Being,* of whom Isis proclaimed the several feasts. But why was this sun called *circ,* the enigma? It was because God could not

be painted, and a disc was the enigma of God. It was the enigma *par excellence, the circ.* The place in Italy, to which this Isis with her circle over her head was brought and honored of old, is still called *Monte Circello.* To proclaim certain feasts or sacrifices, that were celebrated perhaps in the evening, at the rising of the new moon, or in the morning at the rising of some star, or of the planet Venus, they put over the head of Isis, instead of the disc of the sun, that of a star, or of the known planet, a crescent, or a full moon. The several foliages she bore in her hand, or over her head near the figure of the moon or of some other planet, made the people say that the properties of these planets were admirable; that it was from a knowledge of their virtues that Circe was able to make both heaven and earth submit to her power. The figure seemed to imitate this and the people gradually became to believe it. This afterwards became the privilege of common witches; and the people are still persuaded that the sorceresses at his pleasure dispose of heat, cold, hail, and all nature. This figure of Circe, which ignorance from an enigma or popular ensign had converted into a witch that turns men into several animals and has the power of displacing the stars, relates to the enigmatic attributes of Isis, which were a sun, the moon, some stars, certain plants, and animals very often a monstrous kind. The rest of the legend, by its conformity with this interpretation, completes the demonstration of its exactness. Circe, or Isis, was so far really the proclamation of the year, that she put on such clothes and dresses as were agreeable to the four seasons. To announce the beginning of spring, that overspreads and enamels the earth with flowers and verdure, she wore carpets of different colors. To denote the beginning of summer, which nourishes us, she bore in her hand a basket and a loaf; to proclaim the autumn, she bore a cup, and at the begging of winter she bore a chafing-dish, or a stove with its foot. These four figures gave birth to the fable mentioned by Homer (Odyss) that Circe had four maids, one of which spread the carpets

of several colors to receive the guests, the second prepared the table and put large baskets upon it, the third presented the cups, and the fourth kept up the fire on the hearth.

The Ceres of Sicily and Eleusis is no other than the Egyptian Isis, brought into those places by the Phenician merchants, who made themselves rich by transporting the corn of Lower Egypt into the places whither the scarcity of provisions drew them, and generally on the different coasts of the Mediterranean, where they had offices and establishments. The ceremonial of the rural feasts had in their hands taken a turn somewhat. The mother of the harvest there lamented her daughter, instead of bewailing her husband, as the Egyptian ritual would have it.

In the feasts of Ceres, men carried to an excess the forms of the gestures and situations, the scrupulous recitals of the set forms of prayers, the length of the vigils, the outward purity, abstinence, the forbearance of all pleasures, and the shunning of a manner of distraction; the whole of their religion was gradually reduced to these *outward* practices. Those who observed them no longer knew any but an artificial devotion, or the skeleton of the ancient religion. But the unprejudiced student will easily see the power these religions must have had when in their purity and the grand intention of the first founders of the forms which expressed the *inner* truths.

Concerning these feasts, an author states: "A long description of all the purifications and other ceremonies that filled up the first of the nine days of devotion consecrated to Ceres would tire my readers, and is no part of my plan, which chiefly aims at obtaining the origin of these establishments. It will be the same with the long procession formerly made from Athens to Eleusis, and with the several marches peculiar to each of the nine days. The Greeks had built the particulars of this minute ceremonial upon the adventures that composed the wonderful story of the migration of Ceres into their country.

"What was carried on in the feasts of Ceres at Eleusis, is

the same that was carried on in the feasts of Isis. Let us, therefore, pass on to the explication of the autopsia, or the manifestation of truth, which was in a manner the last act of this *representation*, and was the whole purport of these festive mysteries. After a horrid darkness, lightnings, thunder claps, and an imitation of what is most shocking in nature and which can test men, the serenity which at last succeeded, discovered four personages magnificently dressed, and whose habits were all mysterious.

"The most brilliant of all, and who was especially called the Hierophant, or the *expounder* of the sacred things, was dressed so as to represent the *being* that governs the universe. The second was the *flambeau bearer*, and had relation to the sun. The third, who was called the *adorer*, and who kept near an altar, represented the moon. The fourth was called the *Messenger of the Gods*, or Mercury, which corresponds to the Egyptian Anubis, with his dog's head and measure of the Nile, accompanied by two serpents, and is nothing but the *wholesome advice* which the dog-star wisely gave to men, to make off, at the increase of the waters, and thereby secure their subsistence.

"*Nothing could be better contrived than these magnificent ceremonies whereby the Egyptians incessantly recalled to the minds of the masses the belief of the first men concerning the judgment of God, and the hopes which are to quiet the minds of the just at the approach of death.*

"What an indestructible tradition attended with constant practices had been able to preserve of the ancient doctrine, proved at last so very opposite to the *popular* notions, of the *masses*, that the priests thought themselves under the necessity of using much circumspection, and of having recourse not only to the trial of their disciples, but also to the oath of secrecy.

Menes, or Moses and the Establishment of the Laws.

"The rural works not being resumed in Egypt till after the Nile had quitted the plain, the Egyptians for this reason

gave the public sign of husbandry the name of Moses, or Museus, which means: *"Saved from the waters;"* and on the same account the moons during which Horus Apollo, or husbandry, continued his exercises, went also by the *same* name.

"About the end of autumn, the inhabitants being freed from the works of the field, manufactured in their night-work, the line, thread, and cloth, which were some of their chief riches. The sign which was the publication of it took then the name of Linus, which signifies *watching, the sitting up in the night.* The star that lights the night has on this account retained the same name, and so has the matter itself that was manufactured during those watchings.

"The customs they had of publishing the several regulations concerning the polity, by the several postures of the son of Osiris, caused him to be commonly called Menes, that is, *the ruler of the people.* The Egyptians, from this title, took it into their beliefs that Menes had been their legislator, the author of their polity, the orderer of their year, the *founder of their laws.* For this reason they put this imaginary founder at the head of all the lists of the kings of their several provinces

"The name of Moses, or Museus, was very properly given to the public sign of the revival of husbandry. This word, which signified the *drying up*, made part of the calendar; it was the summary and the substance of a statute of polity. It was every year in the mouth of the people, after the re-entering of the river within its banks. It was not *then* a man's name. But if Menes and Museus are but one and the same thing, as they are, what then becomes of the first king of Egypt, the foundation of such history?"

Menes was called the *son of the star of the day*, because husbandry can do nothing without the sun. Again, it was called Museus, because in Egypt, whence this set form came, husbandry did not resume its operations until after the returning of the waters. In short, it is surnamed Menes ("Harken thou, O Menes Museus, son of the star of day")

in the same set form, *that is, the rule of the people.*

Judging from effects rather than from *assumed* causes, may we not believe with the "Fire Philosophers" of the middle ages, that the soul is *like* its source—the central sun of being—in its nature and essence pure, unalloyed, spiritual light?

That it is the *invisible* and infinitely sublimated spirit of fire—nor the gross visible element that can be seen, felt, and apprehended by the senses—but that wonderful *innermost light,* which, whilst it reveals and proves all things in its own manifestation, is itself invisible, unknown, and uncomprehended.

It is this essential, *innermost* and *divine* principle of soul which survives all changes, which is neither subject to decay nor disintegration; which is the spark derived from deity—the Alpha and Omega of being—the link which unites the creature to the Creator.

Encompassing this *divine essence* of soul, and clothing it as a spiritual body, is the subtle and refined element which, in its effects, is force; in its action, through organic bodies, is life; and in its *all*-pervading influence throughout the realms of space, is vaguely termed magnetism or vital elixir.

It is this element which is recognized throughout the universe, by the apparent duality of its modes, called attraction and repulsion, or centrifugal and centripetal force.

Man's physical frame, with its nervous and arterial systems and its centers of force, is unquestionably the most complicated mass of mechanism, and the most perfect, ever created, and is *moved by a dual vital power within,* that mere human intelligence can never comprehend. He who would understand it aright must be illuminated by the same celestial sun of suns which is its original source.

The Rosicrucians, who are the successors to the Essenian Order, of whom so much was said in the fifteenth and sixteenth century, but of whom so very little was ever known to the outside world, maintained that the last analysis of the supreme being would fail to discover any other existence

than that of a central spiritual sun—an infinite, eternal, uncreated and incomprehensible *one* alone, whose attributes were heat and light, whose manifestation was the universe, revealed by light, energized into form, suns, systems, worlds, men and things, by that *spiritual* heat whose last gross external exhibition is fire.

"If the above abstractions are caught by the thinker, it will appear no wonder that the ancient people considered that they saw God, that is with all their innermost possibility of thought—in fire—which fire is *not* our vulgar, gross fire, neither is it even the purest material or electric fire, which has still something of the base, bright light of the world about it; but it is an *occult, mysterious, supernatural* fire—not magnetic—and yet a *real, sensible mind.* It is the *inner* light, the God, containing *all* things, the *soul of things,* into whose inexpressibly intense, all-consuming, all-creating, divine, though fiery essence, all the worlds in succession will fall; back into whose arms of immortal light on the other side, as again receiving them, the worlds driven off into space and being heertofore, by the divine energy will again rush back to him.

"The hollow world, in which that essence of things called fire, plays, in its escape in violent agitation—to us combustion—is deep down *within* us, deep sunken inside of the time stages of which we are, in the flesh, rings of being, subsidences of spirit.

"Narrowly considered, it will be found that *all* religions transcend up into this *spiritual* fire-floor, on which, so to speak, the phases of time are laid. Material fire, which is brightness, as the matter upon which it preys is darkness—is the *shadow* of the *true* spirit light,* which invests itself in fire as a mask, in which alone it can act possibly on matter. Thus material light being opposite rather than the expression of God, the Egyptians—who were acquainted with the fire revelations—could not represent God as light—

*See "The Rosicrucians; their Teachings."

material light. They therefore expressed their idea of deity by darkness. Their adoration was paid to darkness, for in this they bodied forth the image of the eternal. Though fire is an element in which everything inheres, and of which it is the life, still it is itself an element existing in a second non-terrestrial, non-physical, ethereal fire, in which the first, or terrestrial coarse fire, flickers, waves, brandishes, consumes, destroys. The first is natural material, gross, but this familiar element, seen and known in the natural world as fire, is contained in a celestial, unparticled, infinitely extended medium—which celestial fire is its matrix, and of which, in this human body, we know nothing.

"There are three ascending Hierarchies of beneficient angels whose nature is of the purer portion of the celestial fire, and these are divided into nine orders. These threefold angelic Hierarchies are: The Teraphim, the Cherubim, and Seraphim; also, there is a correspondential realm of darkness, divided into nine spheres—the residuum of being, peopled with mighty but adverse angels, who boast still of the relics of their lost or eclipsed condition, once all light and heavenly glory. The elementary region includes the earth, man, and his belongings, also the lower creatures. This sphere is the flux, subsidence, ashes, of the ethereal fire, and man himself is the microcosm or indescribably small copy of the macrocosm, or great world. This earth having been produced by the contention of light and darkness, has denseness in its innumerable heavy concomitants, which contain less and less of the *original* divine light and heat, and thicken and solidify, until it is rent apart, torn, disintegrated and distributed into forms, by the still prevalent action of the divine element of *invisible* fire.

"The *inner* jewel of light is never absent, even from the grossest atom, and though it may take ages to evolve, still will this divine light, ever tending to purify, refine, and elevate, alchemically convert base things into fire, gross matter into ethereal, and the earth itself into a radiant and gloriously spiritualized plane. Unseen and unsuspected,

there *is* a divine ethereal spirit, an eager force, confined as in prison, struggling through all solid objects, which are imbued with more or less of this sensitive life, as they are more or less refined, through the changing purgation of fire. Thus all minerals in this spark of light have the rudimentary possibilities of plants, and growing organisms; plants have rudimentary sensibilities, which might in distant ages transmute them into locomotive creatures, and all vegetation might pass off, into new and independent highways of beings, as their original spark of life-light thrills, expands, and urges nature forward with more informed force, and directed by the unseen angelic ministers of the Great Original Architect. It is with terrestrial fire that the Alchemist breaks asunder the atomic thickness of visible nature, which, yielding up its secret destiny, of unlimited progress, sinks into the fiery furnace, in its basest proportions, to arise thrice purified, and forced upwards on the pathway of a higher round of the ladder

"It is with the celestial fire that the Rosicrucian bursts asunder the bonds of error and darkness that hold the soul in a material prison-house. He becomes the pontifix (bridge maker), who conducts the soul across the dark waters of ignorance from the realms of the known to the unknown, from the gates of matter to the brightest roads of spirit; from earthly blackness to celestial light, from the visible fires of purgation to the *invisible* soul-light of eternity."

These teachings of the Rosicrucians, to the interior sense of the profound thinker, have a deeper significance than any other theories that have been advanced concerning the wonderful phenomena of deity, life and being. Allowing for the varied modes of expression which prevail in different countries, and at various periods of time, these opinions present a very fair, though necessarily condensed abstract, of the philosophies of the Cabalists, Gnostics, Pythagoreans, Platonists, and many of the most enlightened of the Greeks, Romans and the early Christians.

The celestial fire referred to by the Rosicrucians is the

all-pervading element, which, in its action through space, is termed the astral light, and in its investiture of the soul as a *spiritual* body, is termed the astral spirit. The innermost of the Rosicrucian celestial fire, like that of the human spirit, is the incomprehensible essence of light, not its substance, soul.

The astral spirit *in* man is not a single original element, like the soul, it is a combination of all the imponderables of the universe. Its first derivation or original essence is from the sun and planetary system. Ether, air, atmosphere, earth, with all its freight of organic and inorganic life, combine to send off emanations which make up the sum of the wonderful structure called the astral spirit in man. It is a true cosmos of the universe, and upon its exterior form are engraved all the sand grains of character, motives, functions, vices, virtues, hopes, and memories, which the soul has gathered up in its progress of growth through the material body; hence it is as much a perfect microcosm, of the individual's mind *within*, as of the visible and invisible universe without. *Not a deed, word, or thought which has helped to make up the sum of a human life! But what is photographed upon the spiritual body of man, with as much fidelity as the mind of the Creator is written, in starry hieroglyphics upon the glittering skies. It keeps as faithful a record, as true a doomsday book, and pronounces as sure a judgment upon human life and conduct as ever the Egyptian Osiris could have done, in his sternest moods of God-like justice. This is the judge of the judgment day who will judge us all. It is the god within us.*

"O, all ye gods! Grant me what is greater than all, and still better than all, and more beautiful and more exceedingly precious—grant me immortality and uprightness.—

ZOROASTER.

Chapter I.

Every religion is an establishment by man of his relation to the infinite existence, which we call God, and of which he feels himself a *part,* and from which relation he obtains the guidance for his conduct. And therefore any religion which does not establish the relation of man to the infinite is not religion but a corruption of religion. And if a religion, although establishing a relation of man to God yet establishes it by assertions which disagree with reason and the knowledge of man so that man cannot believe such assertions, then such is not religion, but an imitation. If a religion does not connect the life of man with the infinite existence, then it also is not religion; and demands of faith in propositions from which no definite direction of man's action follows, are also not religion.

So that the *essence* of religion was *always* and *is* still understood by men who are not bereft of the highest human capacity, as the *establishment by man of his relation to the infinite being or beings whose power he feels over himself.* And however different this relation has been for different peoples at different times, it has always determined for man his destination in the world, from which naturally followed the guidance of his actions alone. A Jew understood his relation to the infinite as that of a member of a people chosen by God in preference to all other peoples, and who

must therefore keep the covenant concluded between God and this people. A Greek understood his relation as that of a being dependent upon the representatives of infinity, the Gods, and who must therefore do what was pleasing to the Gods. A Brahmin understood his relation to the infinite Brahma by considering himself a manifestation of this Brahma, and that it was his duty to strive to unite with this highest being, by the renunciation of life. A Buddhist understood and understands his relation to the infinite as that of one who, passing from one form into another, inevitably suffers, and that as these sufferings proceed from passions and desires, therefore one should strive to destroy (change) passions and desires and so pass into Nirvana.

The ancient Hebrew who believed in the existence of a supreme, eternal, almighty being, who created the universe, the earth, the animals, man, and all things else, and promised protection to his people, if his people obeyed his law,—believed in nothing irrational or opposed to his knowledge, but on the contrary, his faith explained to him many things in life which otherwise were inexplicable.

So also the Hindoo,* who believes that our souls have been in animals and that according to our good or bad lives they will pass into higher or lower animals, explains to himself by this belief much which without it is incomprehensible.

In the Egyptian and Persian theogony, the direct acknowledgment of one supreme being corrosponding to the sun and its attributes, is as marked as in the Aryan and Indian records. The elaborate woof of Grecian and Roman mythology partakes of the same golden threads of belief, and whilst ramifying into a complete system of polytheism, still refers back to the Indian and Egyptian idea of creation springing from one supreme source, and this is a *spiritual*

*The Hindoos said of their God: "Heaven is his head; the sun and moon are his eyes; the earth his feet; space his ears; air his breath. He is the soul of the universe. The sun of all luminaries. All creation derives light from Him alone. The wise call him the supreme light-giving spirit."

centre of heat or creative energy, and light or creative wisdom.

In the orphic songs, the one first great cause celebrated as Zeus is more completely associated with the Egyptian idea of a sun-god, a spirit "without parts or passion, sex or nature," than in the theories of later philosophers. Orpheus, the sage, to whom the introduction of Egyptian theogony into Greece is mainly due, chants thus to the supreme being:

"Zeus is male. Zeus is female. Zeus is the spirit of *all* things. Zeus is the rushing of uncreated fire. Zeus is the king; he is the sun and moon. Zeus is the mighty power, the demon, the one mighty frame in which this universe revolves. He is fire and water, earth and ether, day and night. *All* things unite in the body of Zeus."

So too with a true Christian, who believes that God is the *spiritual* Father of all men and that man's highest welfare is attained when he *recognizes* his *sonship* with God and the brotherhood of man.

But does a true religion exist? All religions are infinitely different and one has no right to call any particular religion the true one merely because it corresponds most nearly to *our* tastes. All religions are infinitely different in their *form*, but they are *all the same* in their fundamental principles. And it is *these* fundamental principles of all religions which represent that *true* religion which alone to-day is *natural* to all men, and the acceptation of which can alone save men from their calamities. Humanity has existed for a long period, and just as it has from generation to generation elaborated its practical acquisitions, so also it could not help elaborating those *spiritual* principles which have formed the *basis* of its life, and the rules of conduct which follow from these principles. That blind men do not see them is no proof that they do not exist.

The principles of this true religion are so natural to men that the moment they are communicated, they are accepted as something long familiar and self-evident. For us this

true religion is Christianity, in those of its principles in which it coincides, *not* with the external forms but wth the fundamental principles of Brahmanism, Confucianism, Taoism, Judaism, Buddhism, and the ancient Egyptian and other religions. In the same way, for those who profess Brahmanism, Confucianism, and others, the true religion will be the one the fundamental principles of which coincide with those of all other great religions. And there principles are so very simple that all can comprehend them.

They assert that there *is* a God, the source of all; that *within* man there is a particle of this divine element which he can either *diminish* or *increase* by his *mode* of life; that to increase this element man must transmute, or change, his passions and increase love *within* himself; and that the practical means to attain this is to act with others as one wishes to act towards oneself. All these principles are common to the ancient mysteries or Egyptian religion, to Brahmanism, Judaism, Confucianism, Taoism, Buddhism and it is the same *essence* which is recognized as God in Christianity, Judaism and even Mohammedanism.

Act towards others as thou wouldst wish them to act towards thee; do not revenge thyself against those who do evil to you; but return good for evil; be abstinent, chaste; not only refrain from killing people or other beings but be not even angry against them; keep peace with all." Such is the divine essence in all. All this is the product of reason, and all this has been preached equally by Buddhist, Confucianists, Christians, Taoists, by the Greeks and the Egyptian priests.

Any form of government, from the foundation of the world to the present, which did not incorporate religion into its statutes, has ever been short lived; and every organization that ignored the religious element has at best maintained a poor existence, or been destined to speedy annihilation. Religion left its foot-prints upon the deserts and far-reaching steppes of the old world, and the wide-spread prairies and savannahs of the new. It has nestled

for a brief period, while hiding from the rages of persecutors, in the dens and caves of the earth, and has left there those touches of beauty, those sublime hieroglyphs, which will yet unfold to us more fully its ancient teachings, its defects and its beauties, its victories and its defeats. It has been the teacher of true art in every age, and its diplomas yet may be seen and admired amid the crumbling remains of ancient temples, mausoleums, and ruined cities. The ancient temples of India, the ruins of Egypt and Greece, and the desolations of Judea, all are monuments of the prodigious power of the religious element in man; and speak to us in tones of profoundest wisdom.

That the religious element in man is inherent and not acquired, seems to be abundantly proved by the fact that this motive power, or sentiment, is equally strong under every form of worship* and pervades and controls every

*No matter what religion a nation may follow, that people are sure to believe that *their* religion is the only *true* one and in as far as they follow the true principiles, it is, to *themselves,* the only true one. All people, when worshipping in truth, that is, when they follow the principles of their religion, are tolerant to all other faiths. It is only when these beliefs have degraded into mere forms that they become intolerant. Says Tolstoy: "The Christian Religion is the highest consciousness of man of his relation to God to which humanity has attained, ascending from the lowest to the highest step of religious *consciousness.* And therefore the Christian religion, and all men professing the true Christian religion, knowing that man has attained to a certain degree of clearness and height of religious consciousness, thanks only to the unceasing progress of mankind from darkness to light, *cannot be intolerant.* Acknowledging themselves in possession only of a certain degree of truth, which continually more and more clarifies itself, rising by the common efforts of humanity—the professors of the *true* Christian religion when meeting beliefs new to them and disagreeing with their own, not only *refrain* from condemning and rejecting such faith, but gladly greet, study, re-examine according to them their own belief, reject what disagrees with reason, accept what clarifies and

kindred and nation under heaven. The most exalted nations and the most degraded; the most intellectual and the most ignorant individuals, *feel* and manifest this all pervading impusle; the *intensity* and *mode* of outward manifestation alone being modified and controlled by organization, education and surrounding conditions and not always does education bring about the most humane results. The religious feeling that so deeply pervades humanity, has in every age been seeking to incarnate itself in *new* forms of beauty, and has ever been seeking to expand itself into a *higher* life, while the manifestation of this life power has ever and anon aroused the conservative element in man, and produced those scenes of religious diabolism* that have so often enshrouded the world in mourning. Every sect has had an abundance of martyrs; every church has had its bright and shining light; and all forms of worship have had their prophets and apostles, and have presented to the world a bright array of worthies, who by their lives and teachings have proved themselves and their doctrines worthy of the

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elevates the truth they profess, and are still more confirmed in what is *common to all faiths.*" It is thus with all faiths. It is only creeds and dogmatism that condemn all but their own and their own *they know not.*

*It must be remembered what has already been stated. It *was not* the religious feeling or the feeling of sonship with God that caused these awful crimes, but rather the fact that these *deeper* and *spiritual* feelings had been stifled in forms, creeds and church. The man who *feels* and *knows* that he *is* the son of God will commit no wrong and will *not* interfere with another's belief, it is only when he loses this knowledge in the following up of ritualism and churchism or creedism that he will try and make others believe as he *thinks* he himself believes. It is not religion that causes these crimes but lack of religion and an abundance of creeds and ritualism. The ritualist is ever a coward and a bigot and condemns all that do not agree with his special ritual.

divine origin* that they so confidently claim. It is extremely doubtful whether any one system of religion can claim superiority over the others,† except in the proportion that its adherents are morally, intellectually, and more especially, *spiritually* elevated.

"A degraded sect of believers in Jesus of Nazareth may turn the last supper* into a drunken bacchanal, as did the

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*The doctrines or principles of all great religions were truly of divine inspiration. At all times, as in the time of Christ, when the older religions had fallen into nothing short of simply creed and ritualism, there was always some one, who through divine initiation, found that Christos *within* himself and through his *awakening* or *consciousness* that he *was really the son of God*, found that there was a mighty system or essence of truth and taught such a system (religion) to all those that would listen. Christ, through his training or initiation, found that he *was* in truth the Son of God and as such taught, not a new system at all, but simply a spiritual system that had been taught ages before under another name, and it was later given the name of Christianity. It was the old *spiritual essence* under a new name. Thus have been all systems, and the founders, or more correct, the *re*-founders of all religious systems were in *truth* divinely inspired.

†No system of religion can claim superiority over the others. In its time, or in its foundation, it was always first given out by one who had found the Christ *within* and was therefore divinely inspired, and such systems lasted until men, through materialism, had lost the key or *spiritual* part of it, when it became necessary, in the nature of things, for another one to re-found the same spiritual system under another form and another name.

*This naturally comes from taking this mystery in its outer or literal sense. The Lord's Supper, as such, never took place. It was not a supper given in honor, or by Jesus himself, but represented a distinct phase of the training of an aspirant in both the ancient Egyptian and Christian mysteries. When it began to be taken or understood in its literal sense, instead of its *spiritual*, as it was intended to be understood, the abuses occurred.

Corinthians, while a Mahometan or Pagan sect may be noted for their incorruptible probity, and for their Godlike benevolence and love.† The existence of God, the doctrine of future rewards and punishments and the various religious dogmas, that have obtained credence in the world, are as firmly believed in now as at any former period, although the belief in them is manifested in a manner more in accordance with the spirit of the age in which we live. In past ages heresy was rectified in the flames by the most enlightened nations; to-day, persecutions of that kind are compelled to hide such hellish deeds in darkest dungeons of the inquisitions and the persecutions are usually in another form, such as the ruination of character, business, peace in family, and a hundred other ways known to those who follow the doctrine instead of the spirit of their faith.

"But although there is a firmness of belief in religious forms as a whole, yet its devotees are becoming more uncertain and yielding in their advocacy of the claims of their particular sect and peculiar dogmas.* This gradual yielding of contested points, this giving up of particular forms

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†When a so-called Pagan sect lived up to such spiritual teachings, they were no longer Pagan sects, but as surely Christian or *Christic* as there are any living at this present day. When man, whether he is white, red or black, learns and *feels* that he is the son of God, and when love and benevolence become his watchword, then he becomes a Christian, no matter to what religion or sect he is supposed to belong. Name of religion can make no difference, it is the *works,* or the *fruits* that count.

*While this yielding is certainly commendable, it at the same time shows that these adherents are not *sure* of their own religious beliefs and this is but natural when a man holds to a form instead of to the spiritual *essence* of a religion. The forms of *no* single faith are true, these forms are always made by man and it is only the *spirit* that should dwell *within* these forms that can be true. But now, as ever, all these know not the spirit but know and follow but the form. It is idol worship, pure and simple.

of bigotry, necessarily leads to a more fraternal spirit, and the result is manifested in union-meetings, and an exchange of pulpits between sects formerly noted for their hostility.

This gradual yielding of favorite forms and dogmas is but the forerunner of a still more *Catholic* spirit among the religionists of earth. Probably the most self-exalted sects in both Christian and pagan lands, will yet believe and teach that "men of all nations who *love* (not fear) God and work righteousness are accepted of Him."

This age is most certainly an age of *thought;* men are beginning to think for *themselves* and to inquire into the reason and wherefore of those doctrines and form which perhaps have nothing but antiquity to commend them. They are beginning to learn that no form, no matter what its associations may have been, can give man peace, happiness or the *Christic* spirit, but that it is only through love of humanity and therefore the finding of the *essence* of these things that can give them that which the heart desires. Ancient systems of theology are undergoing a process of resuscitation; antiquarians are delving among the ancient ruins, and examining the claims of the ancient sacred books and are beginning to learn the *spirit* of these mighty teachings. The Christian world is becoming more tolerant towards the so-called pagan brotherhood and they are beginning to understand these grand and sublime teachings, and it may yet be that they will be willing to exchange the virtues of the Christian system for those inherent in theirs, and reject the objectionable features in both. For there *are* such objectionable features in *all* forms that come to us.

"Notwithstanding the ameliorated and more humanity loving tone of society, the advent of any new manifestation of religious thought is heralded into existence amid priestly intolerance,* religious hate, and editorial slang; the pulpit,

*This must ever be so long as ritualism, churchism and priestcraft exists. These are the natural enemies of the Individual development or initiation. But neither rituals, churchism, nor yet priestcraft have anything to do with

the bar and the press vieing with each other in the manifestation of their bigotry and intolerance; not realizing that man is to be carried to the topmost eminences of spiritual life, by the successive waves of the ever-swelling ocean of

true Christianity. This needs neither Church nor priests, for *true* Christianity consists in nothing less than for each man to *know* that he is truly the son of God and that through certain modes of life is he able to find the Christ, *not* in the far off heaven, but *within* his own being. Naturally all that belongs to ritualism is arrayed against such a sublime doctrine for in this Christianity neither ritual, Church or priest has any place.

Christ-ian or Christian signifies corresponding to Christ, or resembling Christ, or derived from Christ or in any way connected with Christ. And if Christ is nothing but the proper name of a certain man, then Christian means simply a follower of that man. But Christ is not strictly the name of a person; and true Christianity is therefore not a merely personal religion, whatever the Church may be. "Christ is an adjective expressing the quality and characteristics of the inspired teacher. It comes from the Greek, and in Greek it is not a proper name, but an adjective which may be applied to merit. Yet it has been so universally applied to Jesus that many suppose it to be his proper name, though it is simply a title of honor applied to him, which might also be applied to others if they were deemed worthy. The word does not confine us to Jesus or to the Church. On the contrary, Jesus himself would tell you to go forth in freedom and find all the Christ you can in history, and when you have found them, give them love and honor, and assist their work—to go on the line of duty until you become, if possible, a Christ yourself.

"You understand that Christ is not a personal name, although it may be connected with the name of Jesus: and hence, the Christian is not necessarily a follower of Jesus, unless he shall recognize him as his Christ. *That which truly constitutes the Christian is the following of heavenly-inspired teaching,* or the highest teaching of heaven to mortals.

"The word Christ is a very noble word. There is no grander title under heaven by which we can assume our proper position and present ourselves before mankind in the most dignified and worthy manner."

thought, that breaks upon the shores of time. Yet the warfare against man's newest, holiest convictions, is not as bitter as it formerly was, and more speedily gives place to the sober second thought. The upheavings of religious thought exceed all former manifestations of the kind, and seems to point to the present as an auspicious period for the calm interchange on this most important subject.

"Although the revolution in the theological world is not accompanied with the clashings of the warrior's blade and the booming of artillery, yet, it is more thorough and far-reaching in its influence. Although it may not now, as in former times, array nation against nation, and brother against brother in deadly conflict; yet, the questions in dispute are as directly enunciated and the new ideas promulgated are as revolutionary in their character and tendency, and will be as marked and enduring in their results, as have been the mightiest revolutions of past ages. The coming revolutions will probably culminate in a lasting or temporary peace, just in the proportion that it covers all the points of difference, or deals only with a single idea.

"The spiritualistic movement of the present day contains within itself the elements of revolution and change. It boldly grapples with the received dogmas of the various sects and rejects all that according to its theory have not truth for their basis. The facts of spiritualism* are be-

*There is a great mistake made by the vast majority of the followers of spiritualism and that is, that it is supposed to have been unknown in ancient days. If we study the history of Julian and the early centuries, we find that all these men, initiates in the ancient mysteries, had intercourse with the Gods. However, these men only reached that stage through a special course of living. Temperance, virtue, strict rules of religious abstinence and many facts were required in order that the mind and body should be in a state of purity and after such a course we find that Libanius, the friend of Julian, states that: "He (Julian) lived in a perpetual intercourse with the gods and goddesses; that they descended upon earth to enjoy the conversation of the

coming so widespread in their varied manifestations that the denial of them is but evidence of intense ignorance of the subject, or of dogged dishonesty. The real opponents with whom it must grapple fortify themselves by an appeal to the Bible.

The Bible itself has never been allowed to stand upon its real merits,(*a*) but has been studied and interpreted in accordance with the commentaries of sectarian leaders, and has been foisted upon the Christian world as altogether inspired by God, although the book itself makes no such pretence.

a. All the mistakes made by orthodoxy in respect of Biblical interpretation comes of referring statements of which the intention is *spiritual* and *mystical,* implying principles, processes, and states belonging to the soul, to persons, events, and things belonging to the body. This has been the curse upon Christianity, but is not the fault of the misunderstood Christian teachings.

Even the Hebrew Kaballa and Talmud—especially the former—are little else than interpretations of the *mystical* meaning of Scripture, themselves couched in *mystical* language, and no less requiring a key for their explication. The Therapeuts and Essenes—an Order to which both Jesus and the Baptist belonged—expounded their Scriptures allegorically; as did also Philo and other learned and pious Jews the books of Moses. And scholars of the highest repute declare the same of the initiated of all lands in regard to their own sacred mysteries, the object of the method em-

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favorite hero; that they generally interrupted his slumbers, by touching his hand or hair; that they warned him of every impending danger, and conducted him by their infallible wisdom, in every action of his life; and that he had acquired such an innate knowledge of his heavenly guests, as readily to distinguish the voice of Jupiter from that of Minerva, and the form of Apollo from the figure of Hercules.'' It might be well for investigators to follow the mode of life of the ancient Initiates and then would modern spiritualism be placed on its proper plane.

ployed being to save them from profanation and loss through being divulged to the ignorant and vulgar. According to Pausanias, the wisdom of the Greeks had from the earliest times been wrapped up in allegories and enigmas—a statement fully borne out by the result of recent research in regard to their interpretation. Sallust gives a detailed account of the reason for the practice. And Sanchonianthon and Proclus say of the Phoenicians and Egyptians respectively, that they veiled the great secrets of existence under figures and symbols; as also did the ancient school of philosophers, variously called Gnostics, Hermetics, Neo-Platonists, Alchemists, Rosicrucians, and others, whose subject was the perfectionment of man by means of his *regeneration*, and whose language—like that of all crafts—was technical, and therein symbolical and unintelligible, save to those who possessed the key to it. From all of which it surely follows that, were the Bible to be indeed literal and historical, it would differ in both manner and kind from all other books of its class.

"The Bible must of necessity play a most important part in the future history of the religious world. The so-called infidel may cast it from him, but it will return and ask for examination, and a decision upon its merits. The blind devotee—to its literal sense—who has taken it to his heart in gross, as he has been taught to believe it, without a resort to his judgment, will yet see in it beauties of which he never dreamed, and under its influence rise to a more just appreciation of man's nature, necessities and destiny."

The objections made by the agnostic to revelation, miracles, divine incarnation, immortality, the reality and accessibility of the spiritual world, and other tenets of religion, come of ignorance of the *true* substance of existence, and the consequent substitution of matter for that existence. The Church, with its literal translation will have to answer for much wrongdoing in this respect.

One object of this work is to call the attention of the student to a system of interpretation of the Bible entirely

different from that which is followed at the present time. This work is the result of years of researches in a direction traveled by but a few of the students in the theological institutions; consequently, the facilities of research are but scanty, and there is a demand for works that can be relied upon for their truth.

Most of the authors of the past have gathered up the varied and widespread fragments of ancient worship, without realizing that the various dogmas and forms of worship of *all* nations, ancient and modern, are but the relics and dismembered parts of a system of worship that has ever had its ramifications throughout the world and few of them know that the ancient Egyptian mysteries were but a part of the earlier Atlantean mysteries. However, they are not to blame for they had only opportunity to study these mysteries from the outside as it were, as none of them were initiates *in* these greater mysteries.

The general mode of treating this question has been as though an anatomist had found the bones of an arm, and accepted it as the skeleton of a strange animal or a serpent, or a skull as the bony structure of an animal of the bulbous form. Modern theology has discoursed upon ancient religion as would the naturalist on fossil remains, if he should treat upon every fragment of bone as the complete skeleton of some extinct animal. In the present work will be given the *inner* meaning of these religions as well as the outer forms and symbols. All religions now extant have grown out of, and are but *fragments of a most complete and magnificent symbol worship,* most ancient in its origin, dating back to the Lost Atlantis, many thousands of years before the annals of time. It must not be understood that I mean the worship of symbols, but the worship of the higher hierarchies, or beings, or gods, through the *form* of symbols.

The Alexandrian library, which was destroyed by the Saracens, has been computed to contain more reading matter than all the literature of the world now extant; the great bulk consisting of manuscripts not of the symbolic

order. The holy books of the Hindoos, too, are very ancient, probably alphabetical in their composition. One thing, however, we know, viz., that the old Phoenician alphabet, the parent of the Greek, Latin, and English, is very ancient. The symbolic language, however, carries us much farther back, and has been perpetuated amid the conflagration of cities and the ruins and empires, simply because it is more indestructible in its nature than are parchments, rolls or bound volumes. The mad bigots in every age, have attempted to eradicate all evidence of the older worship by destroying their sacred books; but the symbolic language, engraved upon their monuments and tombs, buried with their dead, perpetuated in every form of architecture, interwoven into every arrangement of society, every phase of thought and belief, written in heaven's blue vault, was so far beyond the reach of their vandal hands, and so far beyond their comprehension, that they passed it by unobserved and it remains to us, a glorious memento of ancient industry, science and devotion.

"The modern churches, too, have been busily engaged in destroying all the vestiges of our connection with the symbolic worship of the earlier ages. During the whole Christian era this knowledge has been religiously excluded from the seats of learning, or if introduced, it has been misunderstood and consequently misrepresented, and in many cases, *purposely* perverted from its original meaning. However, we must also bear in mind that in by far the majority of cases it was not even understood.

In our institutions of learning all the ancient mythology antecedent to the Greek and Roman, is excluded, or only occasionally introduced in some of its most repulsive forms.*

*The ancient religions have never been taught by either the Church or orthodoxy except in its most literal sense, such as the worship of idols, the sacrifice of living children to the gods, etc. As a fact, such a thing *never* took place in the temples or among the ancient priesthood, for theirs was a religion of the utmost purity. As will be proven, the so-

The reason of this is obvious, for whenever any of the pagan (ancient) doctrines or ceremonies of the Greeks or Romans correspond to the Jewish or Christian, the force of the coincidence is explained away by the supposition that the heathen (?) borrowed them from the Jews or Christians.† But when we are enabled to show that the Jewish and Pagan (Ancient) are identical, the older system must carry off the palm of originality. For this purpose our researches necessarily lead us to investigate the older systems of religious worship, for in religion as in all things else—history simply repeats itself in *new* forms.

"The honest inquirer will desire to know our object in thus running counter to the supposed settled convictions of the age, and at this stage of the argument we shall attempt to briefly answer the inquiry. We shall lay down as a proposition undeniable and furnishing a firm basis of argument, that a knowledge of the truth is at *all* times desirable as an abstract affirmation, and absolutely necessary for our harmonious development. The exceptions to the rule are the cases similar to the treatment of a lunatic, in which you are constrained to humor his fancies that you may more easily control and benefit him. Other reasons, also, most weighty

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called idols were nothing more than simply personal representations of the active forces, or gods if you will, of the being in the invisible, and over this form even the Christian Church can say nothing for they, like the ancients, have, or teach, their *personal* God. It is true that in time, orgies were committed by the people, but these were *neither taught nor sanctioned by the priesthood.*

†Every single form, every single belief, and every single dogma of the modern Jewish and Christian Church has been borrowed from the ancients, as will be proven in these works. There is nothing "new under the sun" holds good to the present forms of religions, for all of them are borrowed, or outright stolen from the ancient religions.

and numerous,* have influenced us to pursue this investigation. The facts that prove the identity of all religions are accumulating; the enemies of revealed religion are becoming possessed of them, and are using them with wonderful efficiency to subvert the present order of society without substituting a better. The infidel, (I use not the word reproachfully, but to designate a class,) and all learned men, know that the various systems of religion in the world now, have borrowed most, if not all, of their ideas from the ancients and have perpetuated their forms and ceremonies. In view of this, the infidel argues that modern religion is false because of its origin, *but has never yet proved that ancient religions were not true.* We accept most facts in the case but deny the *conclusions* of the infidel, *because we know them to be incorrect.* We admit, that the ancient worship, as we have been taught and made to understand it, is and was false, but we *know* that the ancient religions as they *were*, are *true.* In this age, we are beginning to get access to the sacred books and manuscripts of the ancient Churches and which are still to be found in the secret archives where the aspirant can find them. We begin to decipher their hieroglyphs and understand the beauties of their philosophy. These sacred books, these hieroglyphics, unfold to us the mysteries of their worship and furnish a key to unlock the dark (hidden) sayings of our Bible. We do not write because we love the Christic love worship *less*, but because we love the ancient *more*, and are compelled to pull down those walls of separation that lead us to depose our fellows because we have been taught to believe that they

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*Among the greatest of these reasons is the fact that, as initiates or priests of the ancient religions, we have been *taught* the truth concerning these things and it therefore rests upon us to show to the masses, that unlike the theory of the unbeliever, there is a sure foundation for modern religion and that there has never been any religion but what was founded upon the *most sublime truths.*

are under the curse of the Almighty.* We repudiate the idea that ignorance is the mother of devotion, and therefore watch with intense interest for any newly discovered truths. The Bible is the common battlefield of the Christian world; over its mangled remains each party alternately triumphs,* or mourns its defeat. All we conceive from the fact is, that neither clan, sect, or party, understand its spirit or its meaning. The Bible forms the basis of our social and religious institutions; contains vast funds of information, and rightly understood, advocates the best of morals, and is not to be treated with the supercilious contempt so common to many; but as it also contains much that is revolting to decency and good morals, it becomes us to inquire how far, or to what extent it is to *be taken in its literal meaning.*

Man must be taught the *truth* in small doses and therefore God has been necessitated to teach him in accordance with his frail condition, and in a way that in his wisdom is best adapted to that condition. Therefore in ancient

*If we, as human beings, in the form of the Divine Himself, are to believe that ancient worship was wrong and that the believers of those times are damned, then we must believe that God is not God, but an awful image of destruction, for if that worship was wrong, *why did not our God give to those ancient people a Christ to give them a true religion.* But it is not so, their religion was as pure and as true as ours ever can be and suited both the people and their God.

*All this comes, not from the true spirit of either Christianity or any other religious teachings, but rather from the fact that each sect thinks that their teachings are the only true ones and because they take these teachings in their literal sense instead of understanding the *spirit* underneath them all. All religions are right for the people which hold to them, but all are wrong when understood in their literal or outer meaning. In fact, all of them are idol worshipping forms unless understood. The very fact that men fight each other shows that they have neither imbibed the spirit of their God nor of their teachings, for had they, then they would be like the lowly Nazarene, willing to suffer silently for their God.

times he spake in parables and dark (hidden) sayings, and instructed the people, both Jews and Gentiles, through their teachers, in that symbolical and figurative manner that in ages past overspread the world. The people have almost entirely lost the meaning of this symbolical language, in which the mysterious parts of the Bible were written, and were it not for the ancient fraternity still existing as in those past ages, there would be none to unfold to the people the beautiful truth of these mysteries. But God is good, no matter what Christian unbelievers may say, and nothing that *was* is lost. In treating this subject we shall *show* that this grand system of symbolical religion did universally prevail; that the various religions of different nations are but fragments of this universal whole; and consequently, that in the same proportion that we are enabled to comprehend the original, we shall have the key that will unlock to us the mysteries of the various sects, creeds, doctrines, and sacred books, that at different times did, and do still prevail upon this old earth of ours.

Chapter II.

In the beginning:

The soul is an emanation from deity, and in its original essence is all purity, truth, and wisdom, "is an axiom which the disembodied learn, when the powers of memory are sufficiently awakened to perceive the states of existence interior to mortal birth. In the Paradise of purity and love, souls spring up like blossoms, in the all Father's garden of immortal beauty. It is the tendency of that divine nature, whose chief attributes are love and wisdom, heat and light, to repeat itself eternally, and mirror forth its own perfections in scintillations from itself. These sparks of heavenly fire become souls, and as the effect must share in the nature of the cause, the fire which warms into life also illuminates into light, hence the soul emanations from the divine are all love and heat, whilst the illumination of light, which streams ever from the great central sun of being, irradiates all souls with corresponding beams of light. Born of love, which corresponds to divine heat and warmth, and irradiated with light, which is divine wisdom and truth, the first and most powerful soul emanations repeated the action of their supreme originator, gave off emanations from their own being, some higher, some lower, the highest tending upwards into spiritual essences, the lowest forming particled matter. These denser emanations, following out the creative

law, aggregated into suns, satellites, worlds, and each repeating the story of creation; suns gave birth to systems, and every member of a system became a theatre of subordinate states of spiritual or material existence."

Thus do ideas descend into forms, and forms ascend into ideas. Thus is the growth, development, and progress of creation endless, and thus must spirit originate and ever create worlds of matter, for the purposes of its progressive unfoldment.

Will the mighty march of creation never cease? Will the cable anchored in the heart of the great mystery, deity, stretch out forever?

"Forever!" shout the blazing suns, leaping on in the fiery orbits of their shining life, and trailing in their glittering pathway ten thousand satellites and meteoric sparks, whirling, flashing in their jeweled crowns, all embryonic germs of new, young worlds shall be.

Earths that have attained to the capacity to support organic life, necessarily *attract it.* Earths demand it. Heaven *supplies* it. From *whence?* As the earths groan for the leadership of superior beings to rule over them, the spirits, in their distant Edens hear the whispers of the tempting serpent,* the *animal principle,* the urgent intel-

*This is the first story of creation, the mystery of the serpent, the Eden and the "Fall." it is also the mystery of creation and is the only logical solution of the mystery if we will believe that God created mankind. It is the Sanscrit or Atlantean solution.

The legend of the Garden of Eden, the temptation and fall of man, is very generally accepted by materialistic writers as a purely astronomical origin, and to have been founded on the astral order alone without any other meaning. The August constellation of the Virgin, represents a woman holding a flower, sprig or fruit in her hand, beckoning to Bootes or Joseph, the constellation a little to the north of the Virgin, but in close proximity to her. This configuration of the heavenly signs, it is taught, may be as often interpreted into the legended relations of Adam and Eve

lect, which appealing to the blest souls in their distant Paradise, fill them with indescribable longings for change, for broader vistas of knowledge, for mightier powers; they would *be as the gods,* and know *good* and *evil;* and in this urgent appeal of the earths for man, and this involuntary yearning of the spirit for intellectual knowledge, the union is effected between the two, and the spirit becomes precipitated into the realms of matter to undergo a pilgrimage through the probationary states of earth, and only to *regain* its paradise (heaven) again by the fulfillment of that pilgrimage."

When spirits lived *as such,* in Paradise (with God) emanations from a spiritual deific source, they knew no sex, nor reproduced their kind. When they fell (took on material form), and the earth, like magnetic tractors drew them within the vortex of its grosser element, they became

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as the Virgin Mary and Joseph. The radiance, bloom and beauty of the season in which these constellations appear, signifies the earthly Eden. The astral woman tempts the astral man. She herself is tempted by the serpent, who presently appears in the skies as the great dragon. The woman gives of the fruit she holds to man, he eats and falls. The Cherubim and Seraphim of the skies (the typical signs of constellated stars, drive them forth from the Eden of Summer into the gloom and famine of Winter. To restore the fallen man to a future paradise, a Saviour must be found, and this is effected in the birth of the Sun-God, at midwinter, and his renovating influence during the succeeding spring and summer.

To accept this legend without allowing for the *spiritual* significance concealed beneath it, is equivalent to the assumption that the ancients actually worshipped the sun, moon and stars as personal gods; but the ancients *never* enunciated sacred ideas except in allegorical forms of speech, and never mapped out the scheme of an allegory without a profoundly *spiritual meaning* veiled by it.

"As it is above, so it is below." "On earth as in the skies," were the sentences by which the *mystics* of old were accustomed to affirm the universal correspondence between

what the earths compelled them to be. In the earlier ages of these growing worlds, the conditions of life were rude and violent, hence the creatures on them partook of their nature. Then they first obtained the nature of sex, and the law of generation. To people these earths, man, like the other living creatures, must produce his kind. All things in matter are male and female; minerals, plants, animals, and men. Spirit, *the creative* energy, is the masculine principle that creates; nature, the passive recipient, is that which germinates; hence creation. Man must obey the law; hence sex and generation."

Man lives on many earths before he reaches this. Myriads of worlds swarm in space where the soul in rudimental states performs its pilgrimages ere he reaches the large and shining planet named the Earth, the glorious function of which is to confer *self-consciousness*. At this point only is he man; at every other stage of his vast wild journey he is but an embryonic being—a fleeting, temporary shape of

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the harmonies of the natural and spiritual in *every* department of being.

To understand how the ancients interpreted these astral hieroglyphics into such a system as would explain the fall of man, and yet preserve the correspondence between his estate on earth and the movements of the heavenly bodies, it is necessary to take into consideration the "fall" as already explained, where it is shown that the soul *originally* dwelt in a purely spiritual state of existence, but being tempted by the craving *desire* for earthly knowledge, it became attracted to this planet—incarnated in the form of man and woman—and hence, in reality "the fall" of spirit into matter. With all that reverence which finite beings must feel when they presume to speculate on infinity, we may imagine that the form of the highest spiritual existences may admit of no parts or angles, but may be, like the *perfection* of the *spiritual* sun, a globe; but all organic forms are sections of the perfect sphere, and man is obviously a complex assemblage of lines and circles, uniting in himself *all* the details of mathematical proportion, subordinate to the perfection of figure assumed to exist in the *spiritual* sun.

matter—a creature in which a part, but only a part, of the high imprisoned soul shines forth; a rudimental shape with rudamental functions, ever living, dying, sustaining a fleeting, spiritual existence, as rudimental as the material shape from whence it emerged; a butterfly springing up from the chrysolitic shell, but ever as it onward rushes, in new births, new deaths, new incarnations, anon to die, and live again, but still stretch forward, still strive onward, still rush on the giddy, dreadful, toilsome, rugged path, until it awakens once more—once more to live and be a material shape, a thing of dust, a creature of flesh and blood, but now—a man."

It is from the dim memory that the soul retains, first of its original brightness and fall, next of its countless migrations through the various undertones of being that antedate its appearance on this earth as a man, that the belief in the doctrine of the metempsychosis (transmigration of souls through the animal kingdom) has arisen.

Yet it is a sin against divine truth to believe that the exalted soul that has once reached the dignity and upright stature of manhood should, or could, retrograde into the bodies of creeping things, or crouching animals.

After the soul's birth into humanity, it acquires *self-consciousness*, knowledge of its own individuality, and closing up forever its career of material transformation, with the death of the mortal body, it gravitates on to a fresh series of existences in purely spiritual (as before its birth on earth) realms of being. Here the further purifications of the soul commences anew; commences with that sublime attribute of *self-knowledge** which enables even the wickedest spirit to enjoy and profit by the change, for

*The great mystery of the Ancient Initiation was that men could, by proper course of life and *development*, reach this *self-consciousness* in the *present* existence so that the rush onward would not be delayed, this was the, and *is* the grand mystery of *true* initiation.

memory supplies him with lessons which urge him to struggle *forward* into conquest over sin, and prophetic sight stimulates him to aspire until he shall attain, by well-directed effort, the sublime heights of purity and goodness from which he fell, to become a mortal pilgrim.

The triumphant souls who enter heaven by effort are God's ministering angels of power, wisdom, strength, and beauty. The dwellers in the primal states of Eden are only spirits. The first are God-men—heavenly men—strong and mighty powers, thrones, dominions, world-builders, glorious hierarchies of sun-bright souls, who nevermore can fall. Spirits are but the breath, the spark, the shadow of a God; angels are Gods in perosn. During the various transitional states of the soul in passing through the myriads of forms and myriads of earths whereon their probations are outwrought, the changes are all effected by a process analogous to human death—during the period that subsists ere the soul, expelled from one material shape enters another, the drifting spirit, still enveloped by the *magnetic* areal body which binds it to the realm of matter, becomes for its short term of intermediate spiritual existence an elementary spirit.

The story of the creation was woven into legends of which Genesis is one. The same story was interwoven with legends of gods and goddesses; the emblems of generation* which were necessary to generation, were interspersed with

*For ages prior to the invention of letters, the *phallin*, or organs or generation, had become a most important, because most significant, hieroglyphs or symbols of salvation (*re*-generation). Therefore as the *saltier* or *St. Andrew's* cross, forming an angle of twenty-three degrees, *i.e.*, the angle of the ecliptic or the angle formed by the sun in crossing the line, became an emblem of salvation, because it ushered in the fruitful season; and the lingam also being an emblem of fecundity, they became in some measure blended into one idea. In time this gave place to the serpent and the Roman

astronomical signs and descriptions of animals and in the end these things became deified as types of the creative energy.

"With the descent of the soul into physical or material life, man becomes dual, male and female, with sex as the dividing line between them. Then, too, ensues that mysterious transformation of the soul's faculties which converts spiritual love into material passion, *intuitional* knowledge into human reason, boundless perception into dim memory and vague prescience, eternal things into temporal, and a creature without parts or passions, into one all organs; and swayed by every emotion that ranges from the depths of vice to the heights of virtue.

"So with the soul. To become an angel it must first be a *man,* then a spirit, struggling on through spheres of graduated *unfoldment,** and when all is done, the soul originally expelled from its Eden, of innocence and ignorance, through *desire,* will regain it with the strength, wisdom and love which *alone* can constitute it an angel of God.

"It was this perception of the soul's destiny that the ancient's esteemed the generative functions of the divine,

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cross, both of which symbolize the principle of fecundity, the course of the sun and in their inner meaning, the *re*-generation of man. According to the ancient theological and astronomical science, men were saved by three forces, *i.e.*, the warmth produced by the sun as he is crossified or crucified at the passover, the generative power of the appropriate organs in vegetable life and lastly, by the regenerative power of the Phallus, the Sun or the Christ, all of which have the same meaning.

*This is one of the greater Egyptian mysteries. It is one little understood but one of the most sublime of them all. In the first place, man *were not,* were it not for the sex mystery, and once he *was,* the Egyptian priests knew that he could *unfold, here in this life,* so that he could step over, as it were, many of the spaces between this world and his God.

and the deification of their emblems as an act of religious duty. While we know that this view of the origin of sex worship is the true one, we can well forgive those who did *not* know for believing that it was an offspring of man's merely animal and instinctive nature, and such it became when the people had *lost* its divine meaning.

"Thus it was with man's religious beliefs. Solar and sex worship, as symbolical of the divine, born of his highest conception of the divine plan, rose into a perfect science, the science by which the antique man perceived the correspondence *between* earth and the heavens, the Creator and his creatures. This famous era of ancient civilization culminated, crossed the equinox of prophetic death, descended into the night of corruptions through clandestine priesthoods and sensualism, and perished with the closing up of the Oriental dynasties.

"The *real* spiritual truths of antiquity have never died, for their exhibition has at times illuminated the ages with light, so little understood that their holy radiance has been mistaken for the baneful glare of "supernaturalism." They have *never* died, but given promises, and *now* give full assurance that the resurrection is *at hand*.

"The fall of man is thus but the shadow of a still diviner truth, the substance of which is—the fall of spirit. All existence originates in spirit."*

"After men began to congregate, the necessities of the state (the word "state" is here considered as a number of people) required the appointment of certain persons (*a*) whose sole business it was to regulate the times, seasons, observances and laws of such state. Their first labors were naturally directed to the most pressing demands of the people, and after the social organism was completed, religion would next demand their attention. During the centuries preceding the time when men began to build cities the wandering herdsmen had no doubt observed most anxiously

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*According to "Art Magic."

the movements of the heavenly bodies, and by tradition had preserved a knowledge of the names and movements of the principal luminaries, but it required the combined intelligence and wealth of the nations to organize a complete system of stellar symbolism. The starry hosts very soon began to be considered the residences of the Gods, (*b*) and it became the business of the priests of religion to locate them in their appropriate domiciles. These men, therefore, who were set apart by the people *became* their priests and teachers, and their religion most naturally assumed the astronomical form.

a. In ancient times there were men who withdrew altogether from the labors and pleasures of the world, and in solitary places devoted themselves to religious contemplation. This lonely existence on the silent mountains, or amid the darkness of immense forests, infested by serpents and wild beasts. The human soul, unsatisfied in its cage of finite limitation, is always *aspiring* after the good and the true, always eagerly hoping for messengers from *above,* and therefore prepares to receive them. Thus these saintly hermits came to be objects of extreme veneration among the people. Men traveled far to inquire of them how sins might be expiated, or diseases cured, for it was believed that in thus devoting themselves to a life beyond the tumult of the passions, occupied solely with penance and prayer, they approached very near to God, and received direct revelations of His divine wisdom.

It was thus that the priestly orders had their beginning. These priests, through their chaste life, meditation, and development came to have intercourse with the beings of the heavens and they could thus act as mediators between the God and the people. They were thus the sole conservators of the mysteries, for such were the things that they had been taught by the gods. It was also through this that they came to maintain their authority over the people and taught them as much as they could receive. It was *not* that they deemed the knowledge that they had received, as

too high for the masses, that they did not give to all the wisdom that was theirs, but they knew that the people could not receive it for the one great reason that they, the people, were not prepared as they themselves had been, and therefore could not receive but part of the sublime truths.

b. Every human soul was supposed to attract to itself from the moment of birth two spirits, the one powerful to influence for good, the other for evil. These spirits were called by the ancients good and evil Genii; and the natural proclivities to vice or virtue in the individual to whom they ministered were supposed to be stimulated or exalted, according as the soul gave heed to the inspiration of the tempter, or the counsellor.

Besides the realms of beings above enumerated, it was claimed that other orders existed, not actually wholly good or purely evil; neither entirely spiritual, nor actually material in their natures; creatures of the elements, corresponding in their state, power and function, to the different elements in the universe, and filling up all the realms of space with uncounted legions of embryonic and rudimental forms.

These beings were, by reason of their semi-spiritual state, invisible to man, and, because of the gross tincture of matter in their composition, unable to discern any orders of being but themselves, except through rare and exceptional rifts in their atmospheric surroundings.* They corresponded to the ether, air, atmosphere, water, earth, minerals, plants and different elements of which the earth and the universe generally is composed. Some of these beings were malicious

*It was the knowledge of the priests and the initiates as to how to produce these atmospheric conditions through the burning of incense, etc., and, after drawing them and causing them to appear before them, to give the priests such knowledge or power as they desired to possess. This comes properly under the heading of Ancient Initiation, and even as taught in the present Initiation of the Egyptian Secret Hierarchy.

and antagonistic to man, and others harmless and good. All exerted power, especially in the direction of the elements to which they corresponded; they were said to be endowed with graduated degrees of intelligence, and to have bodies subject to the laws of birth, growth, change and death.

From being invisible to man, except through rare or *prepared* conditions (which the priesthood and initiates knew how to do), they were termed spirits; from being embryonic, rudimentary and attached only to certain fragments of the universe, they were termed elementals.

There were many kinds of spiritual essences besides souls, as spirits of earth, the sea, running water, and even some that inhabit the holes of reptiles that live on the banks of rivers..... Their abiding place cannot be named, without enumerating *all* the secret corners of the earth. That these spirits are often under the dominion of man (initiates) is as true as that they may be transformed by the arch enemy of mankind into instruments of ill, to work the deeds of darkness, in which he delights.

Lao-Kiun, a contemporary of the great Chinese sage Confucius, founded a school, which, for the spirituality of its doctrines, far transcended the teachings of Confucius. His text of religious faith was: "Tao (God) produced one; one produced two; two produced three; and three produced all things."

Jamblichus, quoting from the Hermetic writings, said: "From this one came all gods that be, all spirits, good and bad, and many that be neither very wicked nor yet very bad."

These teachers seem to have organized a *planetary system of worship,* which was only to be provisional, and that must in time give place to a more perfect one, and an organization of the heavens into constellations, just as nations organize under provisional governments, until they can form and adopt a constitution. This planetary was a system of seven, that being the number of the planets known to the ancients, and from this came the symbolical or perfect number of

seven. This system was only a forerunner, a transition, a prophecy, a wilderness, a John Baptist, a voice to precede and usher in that more perfect system of twelves (*a*) that has been perpetuated in every religion under heaven to this present day.

a. The Egyptians, even in the most ancient times, were acquainted with the signs of the zodiac. Their monuments, which were known to be of the earliest antiquity, are covered with figures, among which those of the crab and the wild goat, of the balance and the scorpion, of the ram and the bull, of the kid, the virgin, and the rest are frequently found.

The twelve symbolical names, which signify the twelve portions, both of the year and the heavens, were a prodigious help towards regulating the beginnings of sowing, mowing, harvest, and the other works of mankind.

It was found very convenient, to expose in public a small figure, or a single letter, to notify the exact time which certain general works were to be begun in common, and when certain feasts were to be celebrated. The use of these figures appeared so convenient, that they by degrees extended it to more things than the order of the calendar. Several symbols, fit to inform the people of certain truths, by some analogy or relation between the figure and the thing they had in mind to make understood, were devised.

This method of saying or showing one thing, to intimate others, is what induced among the Eastern nations the taste of allegories. They preserved, for a long time, the method of teaching everything under symbols, calculated, by a mysterious outside, to excite curiosity, which was afterwards recompensed by the satisfaction of having discovered the truths which they concealed. Pythagoras, who had travelled among the Eastern nations, thence brought that custom into Italy.

Ham,* and those of his descendants who came to inhabit

*Ham, or Hammon, being commonly called *God*, Jehov, Jehov-Ammon, the city of Thebes, where he had dwelt.

the banks of the Nile, and the Lower Egypt, first tried to cultivate the earth according to the order of the year, and in the manner used in other countries; but no sooner were they ready to cut down their harvest, in the driest season of the year, and without the least appearance of rain, but the river swelled, to their great amazement; it flowed on a sudden over its banks, and took from them those provisions which they thought themselves already sure of. The waters continued to rise to the height of twelve, fourteen, or even sixteen cubits, covered all the plains, carried away their cattle, and even the inhabitants themselves. The inundation lasted ten to eleven weeks, and sometimes longer.

It is true, the overflowing left on the land a mud which improved it; but, the difficulty of obtaining a harvest, since the summer, the only time proper for it brought the storm and the inundation, caused Ham to quit both the lower and the middle Egypt, and retire to the higher. He there founded the city of Thebes, originally called Ammon-no, Ammon's abode. But many, finding it inconvenient to remove from lower Egypt, which after the retiring of the waters, was throughout the remaining part of the year like a beautiful garden, and a delightful place to dwell in, en-

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longest, and which they anciently called Ammon's abode (*Ammonno*), was afterwards called *the City of God.*

This word Jehov, in its primitive use, signifies the *Father of life,* the *supreme being.* The Greeks translated it by that of *Zeus,* or *Dios,* and the Romans by that of *Deus;* all names having the *same* sense. They sometimes joined to it the name of Father, which was but an interpretation of it, and called him Diospiter or Jevpiter. The Ammon, which became confounded with God, and with Osiris, or the star moderator of seasons, became the famous Jov-Ammon, or the Jupiter-Ammon, and had always the first honors paid to him, after the other symbols had in like manner converted into so many celestial personages and powerful deities. The reason of this pre-eminence is founded on their having annexed the idea of the founder of the colony to the most brilliant of their symbols, that of their Osiris.

deavored to fortify themselves against the return of the waters.

They observed from one year to another, that the overflowing was always preceded by an Etesian (annual) wind, which blowing from north to south, about the time of the passage of the sun under the stars of the crab, drove the vapors towards the south, and gathered them in the middle of the country (Ethiopia, now Nubia and Abyssinia, whence the Nile came) which there caused plentiful rain, that swelled the waters of the river, and brought on the inundation of lower Egypt.

But they wanted the means of knowing exactly the time when it should be necessary for them to be prepared for the inundation. The flowing of the river beyond its banks happened some days sooner or later, when the sun was under the stars of the lion. Near the stars of Cancer, though pretty far from the band of the Zodiac towards the south, and a few weeks after their rising, they see in the morning one of the most brilliant, if not the largest star of the whole heavens, ascending the horizon. It appeared a little before the rising of the sun, which had rendered it almost invisible for a month or two before. The Egyptians then pitched upon the rising of this magnificent star as the infallible sign of the sun's passing under the stars of Leo, and the beginning of the inundation. That star became the *public mark*, on which every one was to keep a watchful eye, not to miss the instant of retiring to the higher ground. As it was seen but a very little time above the horizon, towards the dawning of the aurora, which becoming every instant clearer, soon made it disappear, it seemed to show itself to the Egyptians, merely to *warn* them of the overflowing, which soon followed. The star was called by them the *Anubis* or Thaaut, of which more will be said later on.

"In the Greek mythology the god Saturn had his domicile or throne in the planet Saturn, the farthest from the sun then known, whose year required thirty of ours, and as he measured time with the slowest pace he was called the father

of time. From the knowledge possessed by the literati that this system must give place to another, came the prophecy written in the book of fate that of his own offspring one should dethrone him and occupy his place

"From this came the myth that Saturn devoured all his male children except Jupiter, whom his mother hid until manhood, when he warred upon and dethroned his sire. The interpretation of the prophecy and myth is found in this: Saturn was time; time destroys all his own works, but the sun, one of the works of time under the name of Jupiter, the *great God,* becomes the permanent object of worship in the place of the planetary system, and Saturn ceases to be the king of the Gods. Before the system of sun worship (*a*) was perfected, although divine honors were paid to it and the lesser luminaries, yet old time (for he was *old* even then) was considered the father of all creation, for all things were begotten by him in the prolific womb of chaos. The god Brahm of the Hindoos was *time;* bram-a was the first of time, the letter "a" denoting one or first (the *first* father); in the Hebrew theology a-bram (a-brahm) was the first of, or rather the father of time. The parable of Dives and Lazarus represents the old and the new year; as the old year expired it was carried into the bosom of time, and between time past and time present there was an impassable gulf.

a. The biographers of two of the principal Hindoo Avatars or incarnated God-men, Chrishna and Buddha Sakia, are closely accordant with the history of the sun-god. The births of these Avatars through the motherhood of a pure Virgin, their lives in infancy threatened by a vengeful king, their flight and concealment in Egypt, their return to work miracles, save, heal, and redeem the world, suffer persecution, a violent death, a descent into hell, and a reappearance as a re-born Saviour, are all items of the sun-god's history, which maintain in every detail the correspondence between the Hindoo and the Christian faith and the Sabean system. The feasts, fasts, seasons of lamentation and rejoicing, the

reverence paid to fire, flame, heat, light, and even the minutest details of ceremonial rites practiced in the most ancient astronomical worship, are scattered through the varying forms of Hindoo theology, until the parity of the three systems cannot be questioned. An equally faithful adherence to the Sabean legend is to be found in the story of the Indian Dyonisius, subsequently repeated in Egypt, and forming the basis of the Osiric legend.

Egypt taught the Sun-god's history, and that in a series of myths and mysteries still more elaborate than those in India.

The stories of Osiris, Isis, Horus and Typhon are direct transcripts of the astronomical scheme. The myths of the Gods Zulis and Memnon, the worship of Heliopolis, the gorgeous order of the famous mysteries, and the mythical personages scattered throughout the wonderful woof of Egyptian theogony, are but elaborations of the Zodiacal fable, and the worship of the powers of nature.

But let this be known to all students of the Egyptian mysteries, that *beneath all the splendor of their polytheism is hidden the mystery, known to the "sons of the Lord of heaven," of one God.* This *truth was guarded by the mystics as a mystery, not* as a doctrine.

Christians may ask why this was not taught the people? The answer comes in tones of thunder. It would not do and the proof is found in the books of Moses, for after he had delivered the Hebrews they simply shouted that he was a god, and even the Egyptians were ready to acknowledge him as Osiris or Thoth. In some of the temples the priests waved incense to Osiris by the name of Musaeusiris, or Osiris-Moses; and yet, he had taught them that he was to be only their deliverer. Thus it was with all the people, the initiates had the *mystery* but the people would *not* accept it.

The sublime system of Zoroaster recites the history of the sun-god in that of Mithra, finds in Arimanes, the great dragon of the skies, and in all sacred times and seasons,

ceremonials and traditions, a complete transcript of the astronomical religion.

The Chaldeans, Ethiopians, Phoenicians and the most settled of the Arabian tribes, taught the same basic idea in their varied systems of worship.

The Scythian nations generally worship fire, and preserve traditions of a crucified sun-god. They celebrate the sun's birthday on the 25th of December, and among the tribes of the Tartars there is a festal ceremony described as appertaining to the astronomical religion.

The religion of China and Japan were originally founded on the mythical history of the sun-god. Many additions and interpolations upon the basic legend obtained in Chinese and Japanese worship, but the foundation is unique, and the feasts, ceremonial rites and seasons of observance, all prove the parity of worship amongst these people, with the Sabean system.

In the islands of Ceylon, Java, the Philippines and Moluccas, various forms of solar and astral worship have existed for ages. These all are now nothing more than forms, and the *one* God which they represented in their purity, is lost to them.

The entire splendid imagery of Grecian and Roman mythology was but a paraphrase of Egyptian solar worship, enlarged, embellished and beautified by the poetic mentality of Greece and Rome.

The idea of the great spiritual sun of the ancients, the *unknown* and *unknowable*, finds its perfect correspondence in the Greek Zeus and the Christian God—the God who dwells alone, and from whom proceed, as subordinate emanations, all the impersonated powers of nature, planetary and astral spirits, who figure in the famous Pantheon. Apollo, Mercury, or Hermes, Bacchus, Prometheus and Esculapius were sun-gods, mediators, saviours; Ceres, Proserpina and Pluto played their special parts in the astral drama, but all derive their names and histories from the *same* source. Hindoos, Egyptians, Arabians, Parsees,

Greeks and Christians, *all* drank at the same *celestial* fountain, and only varied their rites, ceremonials, names and figures to suit the ideality of the land whose age or climatic influence determined their intelligence and to the *inner* priests and the initiates, all these names were but as symbols and forms of the *one* God.

The Jews, whose Biblic record of war, bloodshed, violence, laws, customs, dresses, etc., the Christian world holds sacred as the inspired word of God, worshipped a deity who was only one of the eloihim or astral tutelary spirits of the Egyptians. Bel, Belus, Baal, Baalpeor, Moloch, Dagon, Jehovah, Jah, I Am, these, and the names of the various other gods, or tutelary deities worshipped by the various nations of Arabia and Asia Minor, including the Jews, are only so many synonyms of the one mediatorial sun-god, who, under every conceivable astral and solar worship, itself an external expression of the *inner* and sublime and harmonious order of the universe.

While nearly every nation of antiquity deemed of God as the Demiurgus; neither male nor female, yet both; as of a central source of life, health, light and creative energy, *one* alone, yet incomprehensible, uncreated and indestructible, all taught of subordinate procedures from Him. The first of these was a Divine Being corresponding to the Bramah of the Hindoo Trinity, the Osiris of Egypt, the Ormuzd of the Persians, the Logos of Philo, the Adam Kadman of the Caballists.

The idea embodied in this theogony was that in the deity resided the masculine principle of power, and the feminine of wisdom, called by the Caballists En Soph and Sophia. From the incomprehensible union of these two proceeded a third, the Logos, or Word, through which the will of God becomes manifested in expression—that is, in the evolution of forms—worlds, suns, systems, reproductive germs, and realms of progressive being. In this stupendous system, the superior emanations were gods, directing the birth, formation and destinies of the worlds; then came archangels,

charged with missions of almighty power and wisdom. To them succeeded legions of angels, some entrusted with the direction of planets, earths, nations, cities and societies, hence called "Tutelary Angels" and worshipped as gods.

The Hebrew Scriptures continually declare that God put it into the heart of such and such individuals to do this or that. In the direct and intuitional communion with spiritual existences enjoyed by the Hebrews, it was assumed that all good and exceptional great powers resulted from *inspiration,* and, as explained in the New Testament, those were called gods, to whom the word of God came; so when the terms God or Lord were made use of to signify the source of idea, spiritual influence was the kernel implied in the expression.

"We now come to a consideration of that system that became the permanent, organic, scientific worship of all ancient nations, and has been perpetuated in its most important features in the various religions and Churches to our time. Every nation now on earth; every religion in existence, still perpetuates, in some of its forms and doctrines, this most ancient religion. The fasts and feasts of the ancients; the rites and ceremonies of the Mohommadan religion; the gorgeous worship of the Romanist; the more simple and puritanic observances and doctrines and creeds of the Protestant sects, all recognize and perpetuate the various pecularities of ancient sun or symbol worship. If you would understand why tall spires are peculiar to religious edifices; why gilded balls ornament the church steeples; why science and architectural beauty require the gothic form for sacred edifices; why Sunday is a holy day; why bread and wine are favorite symbols of religion; why twelve and seven are perfect numbers; in a word, if you would understand the mysteries of the Old and New Testaments, and of all religions, you must master the outlines of the system of symbolical religion that was in full vigor before the Mosaic era.

"In organizing the astronomical system the heavens were

mapped out according to the apparent motion of the heavenly bodies, and so correct were these arrangements that modern astronomers have never improved upon them. The novice in astronomy is not aware, perhaps, that the various *groups* of stars have been located, or mapped out, by drawing around them the outlines of some animal, reptile, fowl, fish, or some instrument, etc., by which astronomers are enabled to understand and describe their position and movements. The ancients located forty-eight of these imaginary forms, called constellations, and based their (for the people) religion upon the arrangements, or, more properly speaking, this arrangement was the result of their religious ideas.* It is of but little consequence, however, which had the precedence, or whether the two, viz., the astronomical arrangement and religious belief, grew up to completeness side by side. Ancient astronomy carries us back to the age of symbolical or picture writing, and furnishes us with the key to the mysteries of the ancient religion and government, and explains many of the mistakes made by writers in describing creation.

"The sun in his apparent motion pursues a course that causes it to cross the equator twice in the year, forming an angle of twenty-three and a half degrees. These crossings are called the vernal and autumnal equinoxes; one ushers in the reign of summer, the other the dominion of winter; one commenced the reign of righteousness, the other the beginning of iniquity. The two equinoxes formed the base of an arch, comprising the two months in which the equinoxes occurred, and the five warm months. These seven months constituted the ancient kingdom of heaven, wherein the sun

*The priests, or those who had become priests, first taught the people a simple religion, but there were so many changes in nature and as the priests gave certain simple symbols for these changes, the people seized upon these symbols, which always corresponded to some constellation, and made gods out of these symbols. Thus we have the worship of the gods through symbolism.

and all the powers of light gathered their trophies from the teeming earth; while the five wintry months were the abode of cold, desolation and death. Here Typhon, (*a*) the leader up of the hosts of hell, held undisputed sway and prosecuted his work of destruction, even to the seizing of the God of heaven, in or at the autumnal equinox, and dragging him down to the bottomless pit of the southern hemisphere. The path of the sun, by astronomers called the ecliptic, was enclosed by two imaginary parallel lines, sixteen degrees distant from each other, the sun's path being in the center. This space, called the Zodiac, was again divided up into twelve arcs of thirty degrees each, making a complete circle around the apparent heavens of twelve oblong squares of 16x30 degrees. In each of these squares was delineated the figure of a beast, or some appropriate emblem.

These figures were, and are, styled the constellations. The sun enters each square at the beginning of each month.

a. Phyton or Typhon, when he became the name of the symbol that signified the havoc of waters, was looked upon as an ill-omen or ill-minded spirit, a *principle* fond of thwarting, perpetually intent upon crossing and prejudicing them, the Egyptians. They made him the *principle* of all disorder, and charged him with all the physical evils they could not avoid, and all the moral evil which they did not care to lay to their own charge. Hence came the doctrine of the two opposite principles, equally powerful, incessantly striving against each other; and alternately vanquished and victorious. This doctrine, which from the Egyptians was handed down to the Persians, under the names of Oromazes and Arimazes, is different from our view, according to which God, conformably to the adorable views of his providence, employs the ministry of the spirits who have preserved in a spirit of uprightness, and leaves a certain undefined measure of power to those who are fallen from it. The principle of these doctrines is the same, they vary only in degree.

The aversion of the Egyptians for this phyton, their

enemy, and according to their idea, incessantly intent upon vexing them, as *our* devil seems to do us, went so far that they no longer dared to pronounce his name. However, we find it entire in the language of the Hebrews who had dwelt in Egypt, and had contracted the habit of calling by that name the most mischievous of serpents, the asp. The entire name of Phyton or Python is found again in the most ancient and most celebrated records of the ancients.

Nothing has been more celebrated in antiquity than the victory of the sun; nothing more abhorred than Python, the Egyptians, fearing to defile themselves by the bare pronouncing of that detestable name, retained the letters of it, and converted them into that of Typhon, the same as many of our people will not dare pronounce the word "devil" and substitute "old Nick," etc., for it.

The most solemn and important periods of the astronomical year were when the sun descended from the north at the close of summer to cross the plane of the autumnal equinox, and that when he ascended from the south in the spring to cross the vernal equinox. The first motion heralded death to the great light-bringer, famine and desolation to the earth; the second inaugurated the rejuvenating powers of his triumph and glory in the promise of spring, and the fulfillment of summer.

Slight as may seem this foundation for a theology, it is on this *only*, that the superstructure of *every* theological system of the earth has been founded. The Christian theology is founded on this same system. The reader should bear in mind that this does not mean that there was no Jesus of Nazareth, for there *was*, but it means that the theology of the Church, which claims his *esoteric* teachings, was founded upon this ancient system of symbolism. The birth, the life, the teachings and the death of Jesus of Nazareth are made to correspond with this symbolism. All Church ritualism and ceremonialism is founded on the Egyptian symbolism while the inner teachings of the Christ belong to the new dispensation, the same as had been done

with all past Christic incarnations. It is here where the great mistake of scholars is made, they either deny the Egyptian symbolism or the Christic incarnation. Both are *true,* but made to correspond to each other, as is proven by the early fathers.

Besides the general titles assigned to the twelve* Zodiacal constellations, each separate star visible in the heavens, had its name, and was believed to exert an influence peculiar to

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*The numbers seven and twelve are not from accident but are those which belong to the creative forces of the universe.

Twelve. This number was first placed in the heavens as the signs of the Zodiac, to teach men that they represented the material and divine world, and must be brought into harmony by the uplifting of the animal nature into sympathy with the unity from which it had come. Being composed of 1 and 2, we see the unity that brought forth all that is, joined to the material or that which had become separated from it. It has been written of in every myth of the ages, and we find in the twelve labors of Hercules a slight indication of the work to be performed before man can regain his lost powers. It is the meaning of the story of the search for the holy grail, of the twelve followers of Christ, of the twelve stones of the New Jerusalem and of all the sacred myths where the number twelve is used.

Seven. This number is even more significant, for it tells of the Elohim or seven creative principles that are inherent in the very nature of being. It is mentioned in the Bible before the number twelve because it was before it both in nature and in manifestation. If these numbers are not taken into consideration, nothing could be done with man to-day. It is of no importance whether we know all that can be said about these numbers, but it is of the very greatest moment to know that they represent certain centers of activity and that we must go to work and purify them. Unless we know the tendencies and weaknesses that are the result of ages of wrong living, and the places upon which the following planetary forces can affect us, we cannot help ourselves. It is necessary to know the strength and weakness of every sign, and the law of influence from the astral world.

itself for good or evil upon mankind. Thus all the stars through or near which the sun passed in summer were deemed to be beneficient and in harmony with the celestial traveller of the skies, favorable also to the inhabitants of earth to whom they aided in dispensing seed-time and harvest, fruits, flowers, and all manner of blessings. On the other hand, the stars of winter were assumed to exert a malignant influence not only on the mighty sun-god, whom they opposed, but also upon man and his planet, causing storms, tempests, pestilence, and famine. By these malignant astral influences the gracious sun was shorn of his heat-dispensing powers, and the hours of his illumination upon earth were shortened. The majesty of day was so obscured by the hosts of malignant spirits, supposed to inhabit the wintry stars, that he vainly strove to contend against them. On the opposing spiritual forces inhabiting the summer and winter constellations, was founded the apocalyptic legend of the "war in heaven."

In this celestial scheme every star became a symbol of some good or evil genius; every constellation was a realm, peopled by innumerable legions of beneficent or malignant angels, and the entire field of the sidereal heavens was made the battle-ground of infinite squadrons of opposing angelic influences.

The ancient priests, called from their custom of studying the face of the heavens from high watch-towers, Episcopacy became in ages of practice familiar with every phase of the sublime epic they wrote. They occupied centuries in correcting their calendars and amending their Zodiacal charts until in time they became perfect. They invented thousands of allegorical fables descriptive of the scenes, incidents and angelic personages taking part in the celestial drama. They varied names, images and symbols to suit the *progress of ideas* in revolving ages

As an example of the leading ideas which prevailed throughout this stupendous and sublime system and history of the sun-god, when this light-bringing luminary entered

the sign of Aries, or the Lamb, in March, he was assumed to have crossed the vernal equinox and become the Redeemer (Christ) of the world from the sufferings and privations of winter (Typhon or Satan). Then the earth and its inhabitants rejoiced greatly. The young Saviour (risen Christ) had entered upon his divine mission, bringing the earth out of darkness into light; miraculously healing the sick; feeding starving multitudes, and filling the world with blessing.

This triumphant career culminated to its fullest glory between the months of July and August, which, in the figurative language of the astronomical religion, was sometimes called the bethrothal of the Virgin, sometimes the marriage feast of the Lion, of July, and the Virgin, of August. This was the season of the grape harvest, the time when the sun converted (turned into), by his radient heat (God power), the waters which had desolated the earth in winter into the luscious wine of the vintage. In this we have the wedding feast without the wine, and Jesus took water and turned it into wine. This is the whole mystery of that grand symbol. It was at this time, the ancient astrologers proclaimed, that the great miracle of the solar year was performed, and the sun (Son) manifested forth his triumphant glory.

From thence the constellation of the Scales, or the Balances, seems for a time to maintain the celestial here in a just and even path; his miraculous power and life-giving presence was hailed with feasts and rejoicings, which lasted until the fatal period when the Great Dragon of the Skies, the mighty Scorpio (Judas), of October, appears in the ascendant. The Saviour of men must cross the autumnal equinox and from thence descend into the south—Hades, Acheron, Sheol, Hell or pit, according to the legend of the nation.

In this is symbolized the whole career of Jesus from the time of his first miracle, through his triumphant journey, to the time when Judas, one of his disciples, proved false,

betrayed him, when he was crucified, died and descended into Hades.

To announce the dire calamity at hand, the Dragon, of October, is preceded by a bright and glorious star, called in the spring Vesper, or the evening star; in the autumn, Lucifer, or "the son of the morning." In the sweet vernal season this splendid luminary is the herald of summer, the brightest and most beautiful of the heavenly host. Then it appears high in the heavens, and occupies what is significantly called the seat of pride. Appearing in the boding season of autumn, low on the edge of the horizon, and shining only in the early dawn, its name is changed with its station—it is now the fallen angel; the mighty rebel, who, seduced by pride and vaulting ambition, has been dethroned and cast down to the ominous depths of the lowest hell. Transformed into Lucifer, "Son of the Morning," this star becomes the herald of the darkest ill that can beset the path of the celestial Saviour.

The constellation of the great Dragon is the most powerful of the entire Zodiac. From its peculiar form, and the immense group of shining stars that extend in the convolutions of its resplendent train, it has been called the Starry Serpent of the Skies. Its attendant luminaries are assumed to be that third of the hosts of heaven seduced by the rebel angel from their allegiance, and its position as the inaugural constellation of the much dreaded wintry season impresses upon it the ominous name of Satan, or the adversary. And thus, from the position of a group of stars, and their apparition in the season deemed fatal to the prosperity of earth and its inhabitants, has arisen that stupendous legend, so world-wide, of the existence of an incarnate spirit of evil, the Satan of the Persians, the Typhon of Egypt, the Pluto of the Greeks, the old Serpent of the Jews, and the most popular of all objects of fear and worship, the Devil of the Christians. And all this for the one great reason that humanity has not yet learned that the "fall" of man was *not* caused by any snake, devil, serpent, or anything of the

kind, but simply by the *desire* of the immortals to know and to *be*. In the meantime, humanity, both Christian and heathen, are following the old legend of the Satan and must follow it until they can worship their God without any elaborate symbolism, but in "spirit and in truth," as Jesus taught.

Following up the astronomical legend, we find the great Dragon of October waging its annual war against the Sun-God (Jesus of the Christian). By the influence of its leader, Lucifer, the celestial Sun-God has already been put to death in his crossification (crucifixion) of the autumnal equinox; from thence he is cast down into the power of the two evil months—November and December—(the two thieves) who are crucified with him on the autumnal equinox.

In the legendary of the astronomical historians, the cluster of stars which appear in the midwinter sky bear a resemblance to a manger or stable, whilst the soul eye of the ancient "Episcopacy" saw the reappearance of the Virgin or summer, with her companion, Bootes, or the constellation called Joseph, or Joseppe. For *three* days at midwinter the feeble radiance of the sun appears to remain stationary (in the tomb), yet so greatly obscured, that the legend declares he descended to the nethermost parts of the universe (hell) and is lost to sight.

In the Greek theology this three days of solar obscuration is accounted for by the descent of Orpheus into the realms of Pluto, where, by the magic of his sweet music, he is supposed to rescue lost souls from the very jaws of Hades. In the astronomical legend the vanished God is represented as going on a mission of mercy, to illuminate with His radiance the darkened souls who have been held captive in the realms of perdition. At length, on the 25th day of December, he reappears, and amidst the figurative paraphernalia of constellated stars then in the ascendant, he is declared to have been born in a manger through the maternity of the Zodiacal Virgin.

The women who have wept for Tammuz, the Syrian Sun-God, the mourners who have lamented with Isis for the Egyptian Osiris, the Greeks who have wandered with Ceres in search of the lost Proserpina, the devotees who have wailed for the slain Chrishna, one of the Sun-Gods of the Hindoos, and the Marays who weep at the sepulchre for the Christ of the Jews, all the nations of antiquity throughout the Orient—each of whom, under many names and in many forms, have adored the Sun-God, and believed in his annual birth, life, miracle, death and resurrection—all have united to celebrate the new birth of their Saviour on the 25th of December.

Though Christ in Bethlehem
A thousand times be born,
If He is not born in thee,
The soul is all forlorn.
—JOHN SCHEFFLER.

Let the reader bear in mind that this ancient system was *symbolical,* that the sun *represents* the *true* God, the moon his spouse; correspondently the earth upon which we live, and the planets were his angels or messengers. The constellations north and south of the Zodiac were the provinces of his empire, while the milky way was the golden street or highway on which gods and angels travelled to and from the throne of deity. The war in heaven, as has been said, represented the conflict between heat and cold, summer and winter.

"The ancients worshipped the *genius* of fruitfulness, and deprecated the wrath of the powers of sterility. They symbolized fertility by the egg, the bull, the serpent, (*a*) and the organs of generation. (*b*)

a. The female emblem was signified by a unit, a circle, a boat-shaped shell, a lozenger, or any object, animate or inanimate, that resembled these figures, or implied receptivity, fruitfulness or maternity. The union of the female unit with the male triad, was designated by the sacred and mystic number 4, or symbolized by a serpent with his tail in

his mouth, two fishes bent to form a circle, the rite of circumcision, and many other symbolical rites and figures.

The serpent worship is as old as sex and solar worship, and a thorough understanding of the three systems forms a clue to all the signs, symbols, allegories and mysteries of all the ancient faiths that prevailed before the Christian era.

The ideas indicated by these symbols, and the legends attached to them, underlie all those stupendous rites, solemn mysteries and gigantic monuments of art that have overlaid the once splendid Orient with ruins that will remain the mystery and admiration of the race till time shall be no more. The legends and symbols of these interblended systems prevailed after the Christian era, and were preserved by the Gnostics, Manicheans, Neo Platonists, and many of the early sects amongst Christian and philosophic Greeks; they are preserved and prevail amongst the most civilized of sects to-day, but the pity, without the real appreciation of the ideas that once vitalized them.

The bells and holy candles, the lambs, bulls, eagles, men, lions, and twelve apostolic personages, the serpents, etc., which cast their prismic glory from costly painted window on the chequered marbles of the floors beneath, are *all* but so many astronomical signs of antique fire worship, or emblems of sexual religion. The very shapes of the steeples that crown the "houses of God" are mementos of the reverence accorded to the sacred flame, or veiled effigies of the "divine Lingham."

Soul and spiritual essence is the God and the procedure, the Creator and the creature; all things else are phantasmagoric shapes, born of the hour, as formative moulds in which soul essence grow, perishing with the hour when their office is ended.

Isis, the mother principle in nature, was very commonly represented as a hawk-headed deity, from the sacredness attached to the idea that the hawk was the bird of the sun, could ascend to its resplendent heights and gaze with undimmed eye into its blazing beams. The serpent was es-

teemed in Egypt, as in other Oriental lands, as an emblem alike of the deific principle of good, namely: Immortality, *re*juvenescence, wisdom and health, and of death, terror, destruction and evil.*

The character of the Egyptian writing designated to signify God, was not a simple flame or blaze as was generally the usage in the East, but a circle, or rather a sun. They added to the circle, or solar globe, several marks or attributes, which served to characterize so many different perfections. For instance, in order to indicate that the Supreme Being (the *one* God) is the author and preserver of life, they annexed to the circle sometimes two points of flame, but more commonly one or two serpents. This animal, as stated, was always among the Egyptians, as in other countries, the symbol of life and death. Not because the serpent makes itself look young again, by every year casting its old skin, but because among the most of the Eastern nations, as the Phoenicians, Hebrews, Arabians, and others, with the language of whom that of Egypt had an affinity, the word *Heve* or *Heva* equally signifies the life, a serpent or Eva. The name of *Him who is* (God), the great name of God, *Jov,* or *Jehovah,* thence draws its etymology. *Heve,* or the name of the common mother of mankind, comes likewise of this word. Thus it will be seen that the Virgin Mary, the Serpent, the God, the Eva and the emblem worship are all one and the same thing. It is in this that will be found the mighty mystery of both generation and *re*generation. Note also that Eva is the Ave of the Church ritual.

b. Nearly all writers on the ancient mysteries have hinted that Phallic worship prevailed amongst the ancients, and that its emblems are abundantly interspersed with other records;

*The mystery of the serpent cannot be given in any book. Moses knew this mystery and tried to teach the Hebrews to observe it but failed. It is the greatest mystery known to the gods or man and there is either life or death in it, according as it is obeyed.

but the truth is, that *all* creeds and records of all creeds, are overlaid with emblems of the Phallic worship, and that there is scarcely a monument or inscription of antiquity which does not, in some form or other, perpetuate the idea of solar and sex worship, and *the modern Christian, deny it as he may, is one of the greatest followers of this worship, and the worst of it is, that he follows it in the form so absolutely forbidden by Moses and the Prophets.*

Nearly every Scriptural name has a direct bearing upon sexual ideas. Every title, including the syllables El, Om, On, Di, and Mi signify the same ideas. The titles ascribed to the sun and the generative gods are mutually convertible, and both are continually bestowed upon the gods of the ancients.

The chief symbols of these interblended systems are found in the various forms of crosses extant; in the Phallus or Lingham, and the Yoni, the male and female emblems of generation; in the triangle and the tau, the origin of the cross, the serpent who in so many ways was esteemed as a deific emblem, and every object, natural or artificial, which bore the least resemblance to the figures enumerated above.

As regards the cross, it has frequently been attempted to show that it owes its sacred character to the instrument of punishment upon which the Christian's God was supposed to have suffered death. Ages before the Jews were known as a nation, the cross was regarded throughout the East as a sacred symbol.

To remove the obscenity of the idea attached to its original meaning, from the image, which modern civilization so devoutly cherishes, it has been urged that it was reverenced by the Egyptians, because it was used as a nilometer or measure of the river Nile. Granting this, and admitting that the Nile was held sacred by the Egyptians as the source of plenty and irrigation, hence, that the nilometer, with its upright post and crosspiece to mark the height to which the waters attained, was also held sacred as an emblem of redemption from famine, or a sign of possible

destruction, this does not account for the prevalence of the cross nor the reverence attached to it in lands where no nilometer was required, and in the distant ages ere nilometers were invented.

Sculptured over every temple of the East, the cross in many forms was used to signify the generative power.

It was originally designed to represent a trinity, and thus gave rise to the sacredness attached to the number three, with all its multiples, and in all the varieties of form in which the cross it found from the plain T, the Tau of the Scandinavians, or the hammer of Thor, to the eight-sided cross of the Templars, and in all its variousness it signified and *does* signify, nothing more or less than the fertility, fecundity and creative structure of the masculine principle of generation in its outer, and in its *inner* mystery, or the mystery of the priesthood—*Re*-generation.

The sacred triangle, representative throughout the East of the masculine principle of generation, and to the initiate the three planes of *being*—the Yoni, circle, Lozenge, or horizontal bar, significant of the female principle, these, with the crosses of every variety, indicative of the same generative and *re*-generative principles, were esteemed by the Egyptians as most sacred symbols.

The reader should bear in mind that the Egyptians, Greeks and all ancient and classic nations, believed in the doctrine already outlined—that the soul *had once existed in a purely spiritual state;* that, *tempted by the demands of sense* (desire), it had yearned for mortal birth—descended or "fallen" into an earthly condition, and by its probationary sufferings and trials on earth, *regained* the Paradisacal bliss from which it had fallen. In this Arcanum the Ancients represented the soul's alliance with the birth into material form through earthly generation, but the *mystery* of the ancient priesthood was to teach man how to gain *immortality through this very emblem by regeneration.* This is also the mystery of the two great successors of the

Ancient Egyptian Priesthood—the Rosicrucian Brotherhood and Fraternity of Osiris.

The plainness of speech and characteristic nature of the symbols *seem* to be revolting to the modern sense of propriety and modesty, but the ancients were not as pseudo-modest as the moderns and sought to strengthen, and *did* strengthen, the soul against sensual indulgence by familiarizing the mind with ideas and forms connected with the Phallic Rite.

Jamblichus said: "Exhibitions of this kind in the mysteries were designed to *free* us from licentious passions, by gratifying the sight, and at the same time *vanquishing* desire, through the awful sanctity with which these rites were accomplished." It is natural that the profane cannot understand these mysteries, for only he who passes through the ancient form of initiation knows that he becomes the master of the passions, instead of the passions being the master over the man. In this *is* regeneration and the *mystery* of the Phallic Rite.

"The Bible and the religious forms and doctrines of Christendom came more directly from the Egyptians. Moses was thoroughly educated (*a*) in their severer mysteries, and, with some modification, introduced them into the holy land. After the death of Joshua, and during the intestine and other wars that followed, the knowledge of this system of religion together with the knowledge of the arts, was almost entirely lost, and for an indefinite period "every man did that which was good in his own eyes." During this "interregnum," extending from an unknown data until the eighteenth year of the reign of the good king Josiah, there evidently was no book of the law accessible or known to the kings, priests, or people. During the times in which Ezra, Ezekiel and Daniel flourished, the astronomical worship was again introduced among the Jews from Babylon. (*b*) The visions of Ezekiel and Daniel, and other prophets, bear the mark of Chaldean worship; the cherubim and the conflict of the beasts as described in their prophecies

point unmistakably to Assyrian (*c*) symbolism. During the various wars in which the Jews were engaged, and the consequent anarchy that followed, they came in contact with various nations, and sometimes borrowed, sometimes gave away, fragments of their peculiar religious notions and allegories. Of this kind is the story of Jephtha's daughter, agreeing as it does in all its important features, even to the name, with the story of Iphigenia, of the Greek mythology; the Jews having either borrowed from, or lent it to the Greek poets.

a. Moses was both a prophet and a priest. His extraordinary spiritual endowment may have been greatly exaggerated by the egotistical style employed throughout the Hebrew Scripture, the fact of his high inspiration and open communion with the Tutelary Diety Jehovah cannot be doubted. This admitted, his power as a magician affords a stupendous picture of that esoteric wisdom, in which the Egyptian priesthood was so well versed. His contest with the magicians of Egypt, his conclusion amidst the awful mysteries of sinai, his establishment of priestly laws, ordinances and rites; in a word, the whole order of his wonderful and sublime history, gives a strange insight into the almost God-like powers with which a hierophant of the most ancient mysteries became endowed.

Moses *was* an initiate of the Egyptian priesthood; this our secret records show, this is sustained by Manetho, a Greek historian, who claims to have authentic knowledge on this subject.*

b. To judge of the origin and characteristics of Jewish mysticism, it must be remembered that the people had been ruled over in turn by the kings of Mesopotamia, Moab,

*The records held by the Fraternity of Osiris of the present day show that Moses was an initiate of the Egyptian Brotherhood, up to their highest degree. Manetho was an initiate, not of the Egyptian Priesthood, but of the Fraternity of Osiris.

Midian, Ammon, Egypt, Assyria, *Babylon,* Persia, Syria, Macedonia, and Rome.

The various forms of worship practiced in each of these nations left their impress on Jewish theogony, rendering it far more a transcript of the beliefs then prevailing throughout the East, than a concrete system of any one nation's religion.

During the prophetic dispensation, an interregnum occurs, marked by the struggle between a few inspired men to restore a pure form of Monotheistic worship, and the idolatrous tendencies of the people to imitate their neighbors, who throughout Arabia and Syria practiced the lowest forms of solar and sex worship. The Babylonish captivity leaving its strong admixture of Chaldean ideas, follows, after which and during the Roman rule arises that sublime form of pure religion, so thoroughly identical with the doctrines of the Essenes, by whom Jesus of Nazareth was taught and whose doctrines he preached.

c. Abraham, the father of the Jewish nation, was a Chaldean by birth, and though he protested against the idolatrous practices of his own land, and voluntarily quitted it, to found a purer and more monotheistic form of worship, still he impressed upon his descendants many ideas, derived from the astronomical religion of the Chaldeans, especially their reverence for fire, the custom of rearing altars to deity, of upright stones; their system of sacrificial offerings and direct communication with tutelary spirits, believed to have special charge over nations and people.

Josephus affirms that Abraham went into Egypt, and there became an auditor of the priests, who greatly admired him for his wisdom. It was from the Egyptians that Abraham derived his ideas of the sacredness of circumcision, a rite which all had to undergo before they could enter the priesthood, and a rite which Abraham enjoined upon *all* the people, as the most important of all religious obligations upon his posterity. His immediate descendants were only herdsmen, and far less instructed than himself,

yet they openly communed with spiritual beings, and received counsel and direction through dreams and visions.

"In later days, the Jews were divided into four classes, viz: The Pharisees, the Sadducees, the Essenes (Es-on-es) *a* and the people. The Pharisees adopted the Persian fire worship, after the Persian captivity. The name Pharisee, Parsee and Persia are derived from *Pur* of the Greeks, the word for fire, also the root of purity. Jesus belonged to the sect of Essenes, who held to and practiced the stern morality, and taught in the allegorical or parabolical style of the ancient Egyptians. His name *I-Es-us,* compounded of the letter I, the Father; *Es,* the fire; and the Latin termination *Us,* was Egyptic; the sect to which he belonged bore an Egyptian name, compounded of *Es,* the fire; *On,* the being; and *Es* repeated; containing the three or trinity of names denoting a *divine origin.**

"The difference in the doctrines of the two sects, Pharisee and Essene, was slight; it was simply the difference between two sects of symbolic worshippers; one, the Pharisees, worshipped God under the symbol of the perpetual fire that was kept burning in the temple; the other worshipped the *one* God through the symbol of the sun, or according to the most elevated conception of that sect. Jesus himself testified that the Pharisees taught good doctrines, and told his followers to observe their teachings, but not do after their works. This sect of the Essenes had its ramifications throughout the enlightened part of the world. By its members were taught the most elevated morals, and the most disinterested benevolence. There is a most remarkable coincidence between the teachings of Confucius, in India and China, and the teachings of Jesus in Judea, and the life of Jesus, as written many years after his death by his followers, agrees most wonderfully with the life of Chrishna, as handed down to us from an earlier period. The reason of this agreement between the two teachers are to be found

*See "The Son of Man."

in the method adopted in early ages of deifying their heroes, and then writing their history according to the astro- theological science of that age.

In the advent of Jesus of Nazareth a revolutionary change in Jewish history occurs, which could not have been effected without the intervention of just such a pure, high and holy teacher as he was.

Notwithstanding the fact that the worshippers of the Sun-God in the personality of the Jewish Messiah, destroy faith in his very existence by the willful perversity with which they insist upon maintaining from him an impossible biography, the origin, growth and specialties of the Christic faith in Jerusalem, demand the interposition of a human-divine founder, and point, with *conclusive* testimony, to the influence of the noble Essenian initiate of the character attributed to the meek and gentle Nazarene.

The biographies of Jesus were compiled long after his decease, and were the work of men who, in order that certain Scriptures might be fulfilled in his person, *interblended* the records, which—as the history of the Sun-God—had been so popularly engrafted into all religious systems throughout the East for thousands of years before the time of the Master Jesus.

The immediate followers of the beloved Master, to those who had heard his voice, and witnessed his exalted spiritual powers, Jesus was no mystery, his existence no myth. They had often marveled at his words, and failed to understand that when he spoke from the simple standpoint of his humanity, he was one of themselves, and represented himself only as an imperfect mortal; but when he was "in the spirit," as he often was, he spoke as if he had indeed lived before Abraham; as of "the Son of God," the mysterious and long-promised Messiah. The devotion which rose to enthusiasm, and subsequently to a faith which has survived the upheavel of dynasties, the rise and fall of empires, and the changes which have revolutionized the old earth and builded and rebuilded it again and again, was *not* founded

on a myth, a mistake, or an idle superstition.

When good, pure, divinely inspired and divinely acting men enter upon the scene, and this poor degraded humanity of ours can look up to such an one and feel his kind hands healing their sickness, and hear his tender tones compassionating them, and bringing them very near to the awful mystery of the *unknown* God, translating that majesty into the pitying and strictly human character of a Father, who can wonder that such an one was deemed as a god, and invested with all the popular attributes of that mediatorial deity, whose existence and occasional appearance on earth, incarnate in human form, had been taught and believed in for countless ages? The Jews were well acquainted with this popular idea, and their great theological teacher, Paul, obviously favored it; hence it cannot excite surprise that many of the early Christians were disposed to invest the memory of their beloved Master with the same divine attribute that had been assigned to many another great initiate before. Whatever the simple followers of Jesus may have deemed of his divinity, it was his gospel of love which can make man a God, his pure life, his divinely compassionate nature, that so endeared his memory to suffering human hearts, and sustained the faith of his disciples to preach his gospel amidst the fires of persecution and the tortures of martyrdom. But the simplicity and practical beauty of this gospel of love died out, and when it became entangled in the sophisms of learning, and identified with incomprehensible systems of metaphysical speculation.

The early Christic faith taught by the pure Essenian Jesus, perished to the masses about the time when Constantine the Great usurped its name and fame, in order to justify his own iniquities and atrocious murders. Its crucified remains were buried under the Athanasian creed, and the ecclesiastical fables of the Council of Nice, and nothing of it was left but the name; the body without the soul, the letter without the *spirit;* the God without his humanity—the mystery without the meaning—nothing was left—to the

masses—of the gospel of the loving Master, but the name. However, the time of the "Son of Man" is here and we will again have a purer Christic gospel.

Dear reader, if you believe in the divinity of Jesus do not censure us for writing of him as though he were a man. In all things written, which we conceive to be truly descriptive of him, he appears to us as the most perfect specimen of manhood that the world has yet seen. That he claimed for himself anything more than that he was a teacher sent from God, we do not believe; or, that he claimed any pre-eminence of origin or nature over his brethren. All higher claims put forth by his followers we believe to be the result of a devotional ignorance of the same character with that which has lately deified Mary, his mother.

"Symbolic language, or writing with pictures, is a tedious but yet most natural way of communicating ideas. In this way the ancients kept their records and perpetuated their religious notions. The sun (*a*) was to them a symbol of deity; the moon (*b*) was his spouse, and the starry hosts represented the lesser gods. The method of writing the word sun consisted in drawing a circle, or half circle, with rays darting downwards; the earth was represented by rays darting upwards; the moon by a crescent. God was also represented by a flame,* and a pillar erect, from which symbol came our letter I. The serpent was one of the most remarkable symbols: with his tail in his mouth, he represented eternity, the planetary orbits, the line of perfection or beauty; twined around the dial of time, he symbolized time enfolded in eternity; gliding rapidly along without the limbs necessary to other animals, he symbolized the self-

*It will thus be seen that when the Pharisees and the Ancients worshipped fire, they did not worship the fire, but simply used it as a personal symbol, whereby to personify God. It is the same with us to-day when we think we must have a photograph of a dear friend so that we can remember their beloved features the better. See Rosicrucian Fire Philosophy.

propelling power of deity; his tenacity of life was the emblem of health, vitality. Thus Aesculapius,* the father of medicine, appears in the heavens as the serpent bearer. The numberless scales of the serpent represent the starry hosts, and his shrewdness makes him a symbol of wisdom; whilst his speech, viz: a hiss, is the same as the voice of God. Thus Moses lifts him up in the wilderness because of his *vitality*,† and Jesus appeals to him as an emblem of wisdom. The Egyptians adopted the onion as an emblem of the universe or the system of orbits, of which they had a clear conception. If you take away the outer coating you have an onion still; remove each successive layer and still the onion remains; hence they named it *On-I-On;* the being, the almighty, the being. To the charge that they worshipped

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*The Egyptians made Aesculapius the third king who had applied himself to procuring the preservation of his subjects by the study of physics; a symbol that had its origin from the preservation of life which was expressed by the serpents twisted about the measure of the Nile. Such is the origin of the serpent of Epidaurus and the reason for which the serpent has always been inseparable from the god of physics, to which neither had originally any relation.

Aesculapius was also sometimes represented either standing, or sitting on a throne, holding in one hand a staff, and grasping with the other the head of a serpent: at his feet a *dog* lay extended. On some ancient monuments we see him with one hand applied to his beard, and having in the other a knotted staff encircled by a serpent.

The dog-star had three distinct names. Anubis, *the Barker, the giver of advice,* or Tahaut, the *Dog,* or Aesculapius, the *Man-Dog.*

†In all ancient history and throughout the ancient mystery, the mystery of the serpent is the greatest of them all. Moses, the Egyptian initiate, tried to teach this mystery to all the people and with no other result than that they all, Aaron included, fell into idolatry, or the worship of the symbol, instead of following the *inner* mystery. It is this mystery which is still retained by the successors of the Essenian Brotherhood and the Brotherhood of Osiris.

the onion, we reply that they only used it as a *symbol* of the universe and the deity.

a. The history of the Sun-God, the worship of the powers of nature, the trials, discipline, probationary states, purification of the human soul and its ultimate restoration to deity, were the doctrines taught through sublime representations, in the ancient mysteries of Isis and Osiris, to obtain a complete knowledge of which, there is no doubt but that many lives were lost. The complete or highest initiation was limited to the kings and priests, and the latter, according to their worthiness and different grades of rank, were instructed in all that appertained to the subject. The rite of circumcision was an absolute prerequisite to initiation,* hence foreigners, who, having arrived at adult age, when this right might, as it often did, prove fatal, feared to encounter its hazards, and were seldom admitted to the mysteries and this is why not many of the ancient historians knew much of these mysteries. The rite of circumcision was symbolized by a circle (the serpent with its tail in its mouth, *vitality*), and the Egyptian priests wore a consecrated ring in memory of its performance.

b. The Triceps Hecate, which was at the same time the earth, the moon, and the wife of Pluto, and the symbolizing of this was: So soon as the first phase of the new moon was perceived in the evening, ministers for that purpose went and proclaimed it in all the crossways and public places, and the feast of the neomenia was celebrated either that very evening or the next day, according to the institution

*From time immemorial, *all* aspirants to the Egyptian initiation had to be circumcised. Moses, upon entering the temple to undergo this initiation had to go through this same rite. The Hebrews did not have this law until *after* the leadership of Moses and it was after the mysteries taught him in the temple that he ordered all Hebrews to be circumcised. The Egyptians followed this rite long centuries before the Hebrews became a nation and it was therefore not peculiar to the latter.

of the place. When the sacrifice was to be made at night, they put an owl near the figure that proclaimed it. The Isis was then called *Lilith*, that is, the owl; and this visibly is the origin of that nocturnal lilith of whom so many tales are told. When the time came that the deified Isis was looked upon as a woman, or a queen dwelling in the moon, and there governing the heaven in conjunction with Osiris or Adonis, the proclamation of the return of the new moon, which was a thing extremely plain before, assumed a more mysterious and stately air. Hecate was become invisible for many days; her return was expected with ceremony. The goddess at last left the empire of the dead, to come again to the heavens. Hecate never failing to visit successively the two districts, it could not be doubted but she ruled in heaven and in the invisible abodes. On the other hand, the ancients could not but be sensible of the palpable relation she had to the earth and its productions, whereof she always bore the several marks either on her head or in her hands. She then became the threefold Diana (triceps *Hecate*) which is at once and the same time, the earth, the queen, the governess, the common mother, the queen of heaven and earth.*

"There were three most important symbols connected with the onion, viz: I. A. O., representing God in his threefold character of wisdom, strength, and beauty.† The letter I, or rather an erect pillar,‡ denotes the wisdom that stands alone and *self*-existing; the letter A is the pyramid or the

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*Meaning of these in modern church symbolism is "Holy Mary—Holy Mother of God—Mother most amiable—Gate of Heaven—Queen of all Saints, and other names known to the Roman Church."

†The three pillars of modern Masonry which it will be seen had their foundation upon the Egyptian symbolism.

‡Here again we have the symbol of the rod of Moses, the ever recurring Phallas, the Pillar of Flame. All these symbolical meanings are inter-changeable and in order to thoroughly understand one meaning we must understand the other meanings also.

mountain denoting strength; the O is the serpent with his tail in his mouth, the emblem of beauty, of wisdom, of vitality and of eternity. On this mode of expressing ideas is based the doctrine of correspondence, and this furnishes the key to all the doctrines taught in the Bible.

"Io or Iao is the root of all the names of God in the various nations of olden times; these three letters formed the grand omnific word, unpronounceable by the Hebrews, and only communicated to the initiated* in the ancient secret societies. After an alphabet was invented the names of God were spelled by words, the grand omnific word was spelled with three syllables, viz: *Ad-On-Es,* or *Jah-Bel-On,* etc. How, when, or where the idea of a trinity† originated is not clear, but we find among the earliest religious ideas the notions that wisdom, the father, devised; strength, the son, executed or created; and the divine afflatus or breath beautified. Our alphabet is the first, and probably the only one, that is based upon this ancient symbollical system. All the letters are made up from these two forms, the straight line and the circle, or perhaps more properly speaking, the perpendicular, the pyramidal, and the circle. The A is the pyramid; the B is the perpendicular and two semi-circles; the C the circle, etc. If there be any departures from the rule, they are but slight and may be traced to modern innovations. Iao is the root of Jo-pater or Jupiter, and of Jahovah of the Israelites. Sometimes Iao was spelled Iac, the "c" representing the serpent partially coiled. Iac is

*This is still continued at the present day in the two great Orders which are the successors of the Essenian and Egyptian Fraternities.

†Both the Talmud and the Caballa says that: "God is a Trinity," which is to say: Light, Spirit, and Life. His first emanations are also triune, namely, En Soph, the masculine of Infinity; Sophia, the feminine of Wisdom and the Word, the divine activity proceeding from the union of the two. A third triad of principles is indicated, namely: Matter, the formative mould; Life, the active principle of formation; and Soul, the eternal and infinite form of spirit.

the root of Iacus or Bachus. The word *On,* the Egyptian name for the *one* God, includes the circle, the pyramid, and the obelisk, or I, as does also the word *Baal,* the Chaldean name of God. In the sun we have the symbolical circle; in the fire (bonfire), we have the pyramid; in the radiations from both we have the straight line, symbolized by the pillar, obelisk, spire and the letter I.

"As soon as the system of sun worship was perfected, or possibly earlier, the cross became a symbol of salvation. This was because the sun, in crossing the equator in the vernal equinox, brought salvation from perpetual winter, and consequent starvation and cold. One of the earliest symbols consisted in a cross with the lamb at the foot, with the five bleeding wounds* that the five kings, or wintry months, had made. This cross was the saltier cross on which St. Andrew was crucified, represented by the angle of twenty-three and a half degrees, formed by the ecliptic and equator. The symbol of the Roman cross was Egyptic, and was to them the symbol of salvation because it was erected on the banks of the Nile to measure the flood. When the waters reached the cross-piece they were high enough to flood the whole country, and the land was saved from famine. In symbolizing the fruitful season, which itself became the symbol of heaven, the ancients adopted those forms in nature and art that expressed most clearly the generating forces. These forces became the most effective at or about the time of the vernal equinox, and there must of necessity be a regeneration of nature every spring and a new birth into the kingdom of summer.

This is the outer symbol of the ancient people, but above or *within* this outer symbol, was the mystery of man's *re*-generation which also had to take place before he could be

*From this all scholars will see that the Christian crucifixion was nothing new to that period but that the legend, in all respects the same, was known thousands of years before. The story of the crucifixion of Jesus was therefore patterned after this ancient symbolism.

born *immortally* into another season. Man's life upon earth was reckoned as one season and during that season he had to become, prepared, which was symbolized in the *true* initiation, for the coming life. As the reproductive faculties had to do with generation, so were and *are* they the keys to the sublime *re*-generation and there was thus the *inner* and the outer meaning, of which Christendom has only retained the outer. This will explain much which has hitherto seemed so obscure.

Vegetation must be born again and again, each year, or eternal death would reign triumphant throughout the universe. To symbolize this regeneration and new birth the most appropriate emblems were adopted; some of them, and particularly those most forcible in their adaptness to the subject, are of the kind which seem repulsive to the modern ideas of modesty because the moderns have lost the very keys to the mystery, to the "born again" to *Re*-generation and to all that pertains to immortality. In olden times, men did not behold or talk about certain of nature's creations with the same unhallowed thoughts as do the modern peoples for the very reason that they knew that not only generation was the power of these emblems but that the sublime power of *re*-generation was in them as well. All ancient books are proof of this assertion; the Bible itself containing many, according to our modern modesty, allusions that we must needs suppress while reading in an audience of both sexes. The principal symbol, as already explained, with which ancient religion and science marked the entrance of the sun into the kingdom of summer was the Phallus of India and Egypt, and which has so shocked the sensibilities of our *modest* Christian missionaries, although the same emblems are perpetuated in a modified form among us to this day and although the modern Christian people are the greatest Phallic worshippers, in its outer form, of any people who have ever lived. These symbols were, as explained, the organs of generation, fit emblems of fruitfulness, forcible in their teachings, but too rude for

the age which are its greatest worshippers in the more gross form. And yet, these same symbols are retained in the form of the Roman cross, the May pole, the serpent and several of the Masonic emblems. Consistency, truly thou art a jewel. The serpent taught the same doctrine as the cross, but under a veil. If worshipped as at present, it is the serpent of all the ancient nations, it is the serpent of the Egyptian Magi, which was swallowed by the divine serpent of Moses which is represented by the cross. In other words, the symbol as worshipped at the present day by nearly all peoples except the initiates, is still the symbol of generation and the lower stage—passion—it represents and is therefore an emblem of the *old* serpent or *death*. But, if worshipped as the ancients taught, it becomes an emblem of future life, immortality, *vitality, re*-generation, and is the serpent which Moses lifted up in the wilderness. This should be plain enough to all students, for he who cannot understand this must be blind.

"Another of the emblems of fruitfulness was the egg, and the bull breaking the egg became a widespread symbol of the creation. Long hair and beard was an emblem of fruitfulness or strength, corresponding to the sun's rays; hence the sun in winter was represented by a bald headed man, of which Elisha was an example. In the wintry constellations we find the symbols or signs of evil import. This part of the heavens was represented as a cave, an emblem of the lower region; hence King David was in a cave in his adversity. But in this cave we find the goat (*a*) because the new born year must have a nurse. Here, too, we have the baptizer, flooding the earth with the liquid element, and the fishes of February, all signs of evil import, and all belonging to the ancient bottomless pit."

a. According to an ancient Sabean tradition, one of these evil angels, symbolized by the goat of December, repented him of the wrong done to the sinless God who was crucified with him (one of the thieves), hence he becomes at first the hoary sign of winter, the goat, who participates in the death

of the beloved Sun, and then the friend of the dying God, sheltering him in his manger, and protecting the fruitful Virgin in her hour of parturition. This phase of the legend reconciles the antagonistic characteristics of the wintry sign, during which the sun is lost, with the favorable aspect of the same constellation in the last part of his month of power, when he is represented as ushering the new-born God into being, under the title of the renewer of life.

In the paraphrase of the Christian history of the Sun-God, the writers represent one of the thieves crucified with the Saviour of mankind as becoming penitent at the last dread hour of death—Jesus, in allusion of his approaching new birth, is made to answer him, "To-day shalt thou be with me in Paradise." This was an ingenious mode of disposing of the difficulty which ancient astronomers experienced in representing the constellation of December at once antagonistic and favorable to the dying God, but the fathers were able to accomplish it. The capricorn of winter shares the sun-god's evil fate, but becomes favorable to him in the hour of his new birth in "Paradise."

The Sun of righteousness is now to be re-born in the stable of the Goat, through the maternity of the immaculate Virgin, and thus the light of the world, the Lamb of Spring, the Lion of the tribe of Judah, the good master of the twelve Zodiacal Apostles, is ever sacrificed, that he may take away the sins of the world, and ever restored to life, that all may have hope of immortality of his resurrection. This is the symbolical explanation, but this is *only the outer shell of a mystery through which all men must go in order to reach immortality.* The life of Jesus shows the life of all men who would be immortal, and the sun myth represents the same thing.

Chapter III.

"All religions worthy of the name, including the various ancient sects, have a common origin (*a*) and are a common brotherhood, differing only in some external features, and can all be traced back, through their various forms, ceremonies and symbols, to the remotest antiquity, to a common ancestry. By following up the streams to a common source, we have been enabled to grasp the mystic key that unlocks the labyrinth, in which the various sects have performed their mysterious ceremonies, and which the hierophants (priests or masters) of every age have concocted their theological riddles, and within the sacred walls of which they have hidden themselves from the observation of the vulgar throng who had to have symbolisms and ceremonies as the sublime theory of the *one* God was too simple for them.

a. The more we pursue the wisdom of the ancients, through all their ramifications of varied speech, allegorical forms, and symbolic representation, the more surely we shall come to the conclusion that they all are tributary branches from one central source; that this source was the book of nature, written over with flowers and bloom on the fair green earth, with suns and stars in the spangled vaults of heaven—that the great Schoolmaster, who first instructed men and angels in the letters of this divine alphabet, was the *one* God, the Father of Spirits; that the means

of teaching were *intuition, inspiration,* and *direct* communion with angels, the messengers of God; magic, as the artificer of a new form of communion, when the child-like early man lost the power of intuition, and broke the links of direct communion, by the corruptions of a materialistic civilization, and all means combined, when the pure heart and the clear brain can elevate the soul to its native heavens, and learn to master the occult forces of nature by science. Perhaps we may never return to the simple and child-like attitude which the early men of the earth sustained towards their God, but the few of us can, through the initiation, hold converse with our God.

They (the ancients) conversed with their tutelary spirits as a man speaks with his friend. They looked, and saw that God *was.* They listened, and God's angels spoke to them in voices as clear as the sighing of the breeze or the murmuring of the brook. They reflected, and their past spiritual origin and present destiny cast their images on the mirror of their minds as truthfully as the liquid waters of the lake of a devotional ignorance of the same character with which reflects the lustre of the stars. It was this same secret that the *true* Orders or Priesthood reserved throughout all ages, even up to this present day and it was in this same school that the Nazarene learned to converse with his God.

If we would know the course of any stream in all its meanderings, we must follow it to its source; if we would study intelligently the history of any race or nation, we must know their origin or at least their early habits. This nation furnishes a striking example for all successful historians of the republic have been compelled to resort to the archives of the mother country for the key to unlock the sense of the laws, customs, and usages of society in its republican phase. All ecclesiastical writers, all theologians contend, that to fully comprehend the Christian dispensation, we must become familiar with the Hebrews. How incomplete, how destitute of sense would be much of the New Testament were it not for the light thrown upon it by the

Old; but this is not all. In order that we may understand the Old, we must go to the fountain from whence they, the Hebrews, received their laws, customs and usages, and when we do that we go back to the ancient religions, both of the Egyptians and the other nations and when we do this, then do we find, not only the keys to the Old Testament, but to the New as well, for all of these are but tiny streams of the one great river, which is God Himself.

"In affirming that all religions have a common origin, we mean by the term religion any system of belief or observances, or both, that claims to be the worship of God. And we conceive these systems to be true or false, just in the proportion that they contain the true or false, element of *real* worship. And we believe also that there has never yet existed an *entirely false* system, for such a one could not exist for a day. Man's religion has always been an outgrowth of himself;(*a*) not all pure, not entirely debased. We believe that all founders of new sects of religionists have been *inspired,* and have been urged forward by an intense desire to benefit the race; for all reorganizers have appeared on the stage of action when the older systems had become effete or decrepit with age.

a. The reason why all religions are the productions of a common parent is, as already stated, because the ancients naturally adopted the true symbols, the *real* representatives of God; and while the Church is in the wilderness of symbols, she must follow the cue given her by the inspired pagan leaders, who have handed them down to her from the mystical past. We repeat the affirmation, that the ancients adopted the *true* and natural symbols of God, and the angelic host. And we most firmly believe that while we perpetuate external forms of worship, we should cling to, understand and practice the ancient symbolical system. From the sun came light, heat and fertility; when he hid his face storms and tempests held their carnival, and desolation marked their pathway. The stars were the abodes of the lesser gods, or were supposed to be his angels or the

abode of his swift messengers. The attention of men was thus early directed to the skies, and by long observation they learned that tempests raged more generally when certain stars were in the ascendant, and consequently these became the stars or signs of evil import. From this beginning, based upon the fears and hopes of man, came that stupendous system that has culminated in this age.

It must be understood that such was the observation of the masses in the ancient times. The priests, through their studies, meditation and intuition, knew that *beyond* all this was the *inner* meaning of these things but the masses, then as now, would not accept the simple truths, they must needs have symbols to go by, they must needs have a personal giant, whom we call God, who, tossed to and fro by all the variety of passion that marks the most stormy specimen of the human race. This the priests neither believed nor taught; it was the people who took up these forms and worshipped them.

"Most natural was it that astronomy and astrology became the sciences which for many ages absorbed the talent of the world. The stars were consulted in all the affairs of Church and State, and the movements of the heavenly bodies were so clearly defined that in most cases the moderns have accepted their discoveries and calculations because of their truthfulness. The zodiac of the ancients is still preserved as a guide in astronomical studies; is posted in our almanacs; figures very largely in our Masonic hieroglyphs, and ornaments our most splendid temples and churches.

"These writings in the skies these constellations of the ancients, antedating by many ages the oldest works. When the ruins of mausoleums and cities fail to lead us farther back; when we have exhausted the tale that sculptured monuments and symbolical hieroglyphs tell, the ancient projections of the spheres, and the astronomical systems of the ancients, lead us farther into an age far back in the annals of time, where the impenetrable gloom in oblivion

settles down upon the history of man and forbids our further progress.

"After adopting the belief that the sun, moon and stars, or the power they *represented* or *symbolized*, were so many gods, they gradually imbibed the idea that the stars exerted a powerful influence for good or evil, although in a lesser degree than the sun and moon. They observed the fact that when the sun entered certain clusters of the stars he began to lose his warmth, and stern winter, with his attendant train of storms and cold, held almost undisputed sway. They, therefore, called these clusters or constellations the signs of evil import or bad augury, and from these conclusions came the celebrated science of astrology.

"The character of the Egyptian writing designed to signify God was not a simple flame or blaze, as was the custom of the fire worshippers in general, but a circle, or rather a sun. They added to the circle or solar globe several marks, or attributes, which served to characterize so many perfections. To indicate that the Supreme Being is the author and preserver of life, they annexed to the circle sometimes two points of flame, but more commonly one or two serpents. This animal was always among the Egyptians, as in other countries, the symbol of life and health; the fiery flying serpent, scorpions and dragons being probably the only exceptions. It was thus, as stated, that when Moses lifted up the serpent in the wilderness, the afflicted Hebrews understood it to be a sign of health, of preservation, of salvation; the mystery to this has already been explained. A common ornament in the ancient temples, and in the modern gothic churches, to be seen in the windows of stained glass, consists of a cross entwined by a serpent. From the foregoing sketch of the origin of symbols among the Egyptians, and the appointment of a class of men to preside over and interpret their meaning, we have a clue, that if carefully followed, will lead us still deeper into the religious mysteries of the ancients. A system of yearly observances having been adopted, and a

class of men set apart to attend to their ceremonies, the interest of this class would naturally lead them to add to these forms and ceremonies and make them still more intricate and hard to be understood; and having resorted to the skies, the home of the gods, how naturally, although imperceptibly, would these observances assume a religious phase and resolve themselves into a regular system of worship, and the sacerdotal order gradually be accepted as the authorized mediators between God and man,* to make known to him his duty, and the forms of worship most agreeable to deity. Early indeed do we find in the history of the ancient world, that this sect of ecclesiastics, or the sacerdotal order, had its various ramifications throughout the world. From this small beginning, from this company of men appointed to watch the rising of the Nile, has arisen a class in society that from generation to generation has controlled the political and religious destiny of the world. From these sprang the various priesthood and religious systems that have obtained a lodgment among mankind. From them also came the celebrated organization of Masonry. These two systems, religion and masonry, have a common origin; they can boast a common parentage. One represents the theological, and the other the scientific thought of man. One is the old school, the other is the new. Once, when religion was *pure* and *all* men could commune with *God,* they were *one,* but as man turned away from God and let others do his thinking regarding God and his religion, this dividing line took place. The key to the

*This was after man had become more or less materialistic and after he could no longer personally commune with his God. This was *his* own fault, for selfish desires took the time he formerly gave to his God. When a certain class acted as mediators between men and God, there was still that inner priesthood, the initiates, who reserved the pure religion, the faith in the *one God.* These men have existed in all ages, to-day as in the past, and these are the conservators of the pristine religion.

mysteries of one, unlocks the secret chambers of the other. As these secret organizations extended to and were adopted by other nations, the genius of the people, the difference of latitude and longitude, the variations in the astronomical and atmospheric phenomena, made it necessary to alter, modify, and in some cases improve upon the original. In the course of time, these differences became more obvious, and the reasons for many of the observances were forgotten (the *mysteries* or the *spirit* of the teachings were lost, only the shell or form remaining) amid the convulsions of empires; and the necessity of the various changes was overlooked by the leaders in their zeal to propagate their peculiar views; hence fierce contentions arose among the leaders who themselves had lost their secrets, and the common people entered heartily into the conflict. The breaches were thus widened, and the power by degrees passed into the hands of the most ignorant aspirants, although successful conquerors. We have, therefore, handed down to us but the *fragments* and *husks* of a once powerful, widespread, and most magnificent system of scientific worship. Our present external* forms of worship consist of detached fragments of this ancient system.

Thus early in its history was organized an inner and a patrician and a plebian department of society; an aristocracy of learning, consisting of a secret combination of men, who had their mysteries and secret teachings hidden from the vulgar gaze, and used to perpetuate the mystical learning among themselves; while the vulgar herd, kept in ignorance by their own leaders and their own negligence, looked up to them with awe and veneration. The exercises in these secret schools of the prophets consisted in teaching the science of astrology and astronomy, and in the training

*This was true already in the time of Jesus the Nazarene, but now as then, there are still several Fraternities who contain within themselves all the ancient mysteries in all their purity and who continue to teach the few aspirants as they were taught in the long ages past.

and development(*a*) of their aspirants, and also in the performing of dramas and tragedies. In these secret conclaves originated theatrical representations. In their plays they represented the movements of the sun, moon, and the planets, each actor personating one of the heavenly bodies, and imitating by action and speech the peculiarity of the particular luminary that belonged to his part. In process of time, plays were written and acted in public for the amusement of the masses, and also for the purpose of more easily teaching them. From these methods of teaching, adopted to convey both knowledge and amusement at the same time, resulted the peculiar, flowing style of language called the *Oriental,* in which the speakers indulge freely in parables, allegories, figures, mystical allusions, and strange movements, or theatrical posturing; all of which naturally gave an air of mystery and deep meaning to these exhibitions of the forensic art, that the moderns scarcely ever equal. It was also from these theatrical representations of the mysteries that the middle classes, the leaders of the masses, took the ceremonies for what are to-day the ritualistic secret societies, including the different branches of Masonry. The *inner* priesthood had nothing to do with these for in their great work they were not concerned in this except in so far that they prepared the work and left it to the lower caste priests, which were of the large middle class, to teach the people. These naturally did not know the *inner* and *sublime* teachings of the priesthood and took these reperesentations for the *real* mysteries, teaching part of the people and taking the rest for the formation of the secret societies for the class between the masses and the high priesthood.

a. All the true mystics or initiates of the ages exalted the practice of abstinence and insisted upon its necessity. Of all classes of religious thinkers, the Christians should be the most faithful in the observance of this rite, since it was charged upon them both by the example and precept of their founder, and prescribed as an essential of spiritual disci-

pline or development, both in the Old and the New Testaments, and yet but one sect, of all the sects of Christianity, observe abstinence as a part of their religious duty; and perhaps it is to this cause that we may attribute the greater prevalence of spiritual manifestations amongst them, than with any other religious thinkers of Christendom. Another mode of preparatory exercise for spiritual exaltation is prayer. Not the *mere* routine form of verbal solicitation, but *sincere aspiration of soul towards the great source of all life, light and aspiration.* And prayer must be supplemented by solitary communion with the *inner consciousness,* in long periods of seclusion from the external world, and a complete abstraction of the senses from all outward observances; soul *musings* on the great I Am, and that deep absorption of the reflective powers upon the spirit *within* which constitute the triumph of the soul over matter and its belongings. Ablution is also another method of preparing the physique for the flow of the astral fluid. During the intervals of fasting, the food should be very light, consisting chiefly of vegetables, of fruit, no meats or flesh whatever, whilst all stimulants or salacious substances calculated to excite the sense or pamper the appetites, should be carefully avoided. This was the method of preparation of the aspirant, and this continued until he *knew* that he was immortal, until he had found the Christ *within,* and could hold communion with the *beings* beyond.

"True to the Oriental style of teaching, Jesus spake in parables, and his teachings abound in figures; and the older prophets lay down in sackcloth, or rushed in a nude condition and frenzied manner through the streets of Jerusalem, in order to impress upon a stupid race the near approach of some dire calamity. The field of study in these middle-class societies was somewhat circumscribed at first, but gradually expanded into theology, astrology, necromancy, magic, and the kindred arts. The peculiar facilities afforded to these teachers by the governments and people, enabled them to monopolize every department of

science, and the most stringent laws were enacted to protect them in the exercise of these powers. One faculty developed in man in the earliest ages, and guarded with special care, was the faculty of second sight, or the power of revealing secrets, vulgarly called fortune telling. If a man possessed this power, his interest and safety required him to join these privileged societies, consequently, they monopolized the department of prophecy, and he who possessed this power, and would not, or perhaps from malformation, or some other cause, could not join these societies, was doomed to speedy destruction as a wizard if he dared to exercise his peculiar power.

Female prophets were not admitted among these societies, for from the nature of the initiatory rites (note Masonry) it was impossible to accept them. There were some female seers, however, in all nations, who were so clearly and undeniably inspired, that they were recognized as such and either taken under the protection of the *inner* priesthood or treated as witches by the societies and persecuted to the death. The priesthood often employed them in their temples as Pythonesses, and as keepers of the holy places. Among the Hebrews, but few women were allowed to prophesy, and witches—so-called—were hardly dealt with.

"After we have mastered the external arrangements of these ancient mysteries, that have encompassed the world with their huge proportions, we shall be prepared to understand its more subtle teachings, and thus by degrees obtain a clearer insight into the learned past.

"With this key to unlock their mysteries, the Bible and other ancient religious books, and the histories and poetic effusions of the ancients, will be read with increased delight; dark passages will be made plain; numerous tales, fables, allegories and riddles, which we have been taught to consider as childish tales, will reveal to us a depth of meaning most surprising; and ancient literature will appear to us as newly discovered palaces and monuments, to the enthusiastic antiquarians, awakening us to the delights of an

entire new field of investigation.

"In our researches into this subject of ancient religion, and among these antique mysteries, we must bear in mind that the sun was (to the masses) the grand central point, around which all the lesser objects of wonder and worship revolved, and to which the fathers paid their devotions. The sun was the hero of the tale in all their plays and celebrations, and their dramas represented him in his various phases, and celebrated his battles, defeats and victories. The sun (the *one* God to the Initiates) was emphatically the God of all ancient nations. He, or it, to the people, was the father God, while around him, and to a certain extent independent of him, his spouse the moon, and the inferior gods, performed their appropriate offices.

"Ovid, the poet, describes him thus:

"The god sits high, exalted on a throne
Of blazing gems, with purple garments on;
The hours, in order rang'd on either hand,
And days, and months, and years, and ages stand;
Here Spring appears, with flow'ry chaplets bound;
Here Summer, in her wheaten garlands crown'd;
Here Autumn the rich trodden grapes besmear;
And hoary Winter shivers in the rear."

Chapter IV.

The *really* devotional, in every age, acknowledged and worshipped an all-pervading *intelligence*, whom they called God; and a number of sects, through the ages, arose who rejected all *external* symbols of this Deity; but we are attempting to show whence came our creeds and external forms of religion, and it is principally within the scope of this work to deal with these external manifestations of the religious thought of olden time. Recognizing, however, throughout the entirety of our work, those mighty fraternities and priesthood throughout all ages who recognized the *one* God, who lived but to do good to their fellow-men and who *knew* and *taught* that man must find the Christ *within* himself if he would be like unto the "Son of God."

"The moderns accuse the ancients of worshipping gods who were sensual, as, for instance, the Bacchis worship, because the histories of their deities celebrate their amours with the daughters of men, as well as with the goddesses that peopled the sky, or inhabited the earth. In like manner, the infidels taunt the Christians with the licentiousness of the favorites of God among his chosen people; while the advocates of the Jewish religion sustain the inspiration of the Bible, on the assumption that its fairness in recording the sins of God's people as well as their virtues, proves its divine origin; forgetting that the same argument will hold

good in heathen writings, for they too record the vices of their gods and heroes. An understanding of these ancient mysteries explains to us the *real* nature of these supposed amours, and why both the Jewish and ancient writers thus recorded them. These various amours of the gods, as already partially explained, and of the patriarchs, and prophets, were thus written to describe the yearly travels of god (the sun), and his conjunction with the hosts of heaven —that is, the moon, the planets, and the constellations or fixed stars; while the results of these conjunctions were, when stripped of their mysterious covering, merely the varied fruits of the teeming earth, the pretended results of these conjunctions in the summer signs. The Jews, in rejecting the polytheism of the Egyptians, substituted the names of *supposed* and real great men in the place of the gods and demi-gods of the so-called idolators, and ascribed to them the same peculiarities that marked the lives of the ancient deities. Thus, in Noah's drunkenness, in Lot's incest, Abraham's illicit intercourse, David's and Solomon's polygamy and concubinage, we have reproduced in mystery the licentiousness of the ancient gods, but in this case it is even worse, for these men did live and what makes it even still worse is the fact that these men were truly priests or initiates and therefore, according to Christ, the 'sons of God'· and to make men, who really lived and were the prophets or the 'sons' of God do these things was far worse than for the pagan gods, who simply represented constellations, to be *supposed* to do these things.

"The trinity of evils that threatened the destruction of man and his works, consisted of the cold of winter, the heat of summer, and the floods. These, in the Hebrew scriptures, were personified in Cain. His first, as winter (speaking allegorically), destroyed summer, personified by Ab-el (*Ab*, father; *el*, sun); in the flood he drowned the world, and with intense heat threatens to burn up the earth at some future, unknown period. Noah represented Bacchus (the sun) drunk with the vintage that his own heat had pro-

duced; Isaac and Ishmael, Jacob and Esau, were personifications of the sun in the two seasons of summer and winter, or in the signs of good and evil import; and David and Solomon had imputed to them by their biographers, the intercourse of the sun with the starry hosts in his yearly passage through the constellation. It was thus very true that Solomon had 365 wives and that all wisdom was his for did he not know, or learn all that was to be learned in all the days? From these ancient mysticisms, after their *real* meaning was in some measure lost, originated the system of polygamy that has for ages blasted the eastern nations with its pestiferous breath. It must be borne in mind, especially by the student, that none of the biographies of these men, *beings,* we should say, was written by either a *true* priest or *initiate* but always by a self-appointed one or one of the middle class who posed as the leaders of the people.

"The *true* sages of antiquity fully understood the *real* sense of these allegories; but when the Jews became semi-barbarous, as they did soon after the death of Joshua, and again when they sank into the grossest idolatry under the rule of the pagan kings, they lost their *real* meaning, and supposed that their ancestors, even the best of them, had a plurality of wives; but the notion was thus propagated, and the whole system had its origin in this style of celebrating the sun's annual journey.

"The grand central point of Oriental *worship*, of ancient *literature*, of the *arts* and *science* of past ages, was the sun; to him they looked as to a mighty friend; and all those constellations through which he passed in his summer tour were his angels, his followers, his friends; while those wintry signs which seemed to be dragging him down to the bottomless pit in the southern hemisphere, were signs of evil import, were enemies, were the satellites of Satan, who had his domicile in Scorpio, at the gate of winter. They looked upon the sun as their saviour, and with reason too, for when the earth was flooded by excessive rains, or inun-

dated by the swelling river, his beams dried up the superabundant moisture; when malignant vapors, which so often succeeded the retiring of the waters, created a pestilence, he seemed to pity the misfortunes of the sufferers, and dissipated the vapors; and when rude winter had reigned with such rigid sway that the fruits of the earth were well nigh exhausted, and even the last of the flock and herds had almost disappeared to satisfy the demands of hunger; the sun, coming forth in majesty from his travels in a far off southern clime, puts winter to flight, and ushers in the genial spring, with its sunny hours, its fruits and flowers; and summer, too, laden with luxuriant crops; followed by golden autumn, when the harvest having been safely garnered, the vintage is gathered, the wine press is trodden without the city,

> And the glad nations
> Pour out their libations
> And sing praise to the sun
> When their labors are done.

And with the flowing wine celebrate the feast of Bacchus, the crown feast of the year, among all the ancient nations.*a*

a. We would like to give a description of the ceremonies of initiation into the mysteries of Bacchus, but space forbids. We will, however, give the important points, and if the student can read between the lines he will learn to know the true character of Bacchus.

Bacchus originally represented the sun, Osiris. He was known as the God of Wine. But if you know what he really is, you will also know that this wine is not the fermented juice of grapes, but that he produces a wine rich in color, a drop of which is able to heal the worst of diseases and regenerate the human body.

The place of initiation was a gloomy cave or rather a connected range of caverns, fitted up with machinery and paraphernalia that might display, with full effect, all the terrors of the initiation.

The place of initiation in Greece was called the Nypheum and is thus briefly described by Homer:

"High at the head of branching olive grows,
And crowns the pointed cliffs with shady boughs,
Beneath a gloomy grotto's cool recess,
Delight the Nereids of the neighboring seas;
Where bowls and urns were formed of living stone,
And massy beams in native marble shown:
On which the labors of the Nymphs were roll'd,
Their webs divine of purple mixed with gold,
Within the cave the *clust'ring bees* attend
Their waxen works, or from the roof depend.
Perpetual waters o'er the pavement glide;
Two marble doors unfold on either side;
Sacred the south, by which the gods descend;
But mortals enter at the northern end."

The initiation commenced with incantations and the consecration of an egg to commemorate equally the creation of all things, which were traditionally believed to have sprung from an egg formed by the deity; and the renovation of mankind by the great Father.

The Neophyte was first purified with water, and then crowned with myrtle; he was then invested with sacred habiliments and placed in a dark cave for meditation. After a time his conductor delivered him over to the mystagogue who commenced the real initiation with the formula "Depart hence, all ye profane." His guide exhorted him to call forth all his courage and fortitude, as the process on which he was now about to enter was of the most appalling nature. For three days and nights he was kept in a state of horrible apprehension and darkness. Following this the aspirant, being now thoroughly excited, was made to perform the *aphanism*, or ceremonies commemorative of the *mystical* death of Bacchus. He was covered with the pastos or bed; or in other words, he was confined in a close cell, or a coffinlike place, that he might reflect seriously, in solitude and darkness on the business he was engaged in, and be reduced to a proper state of mind for the reception of sublime and mysterious truths. This was the symbolic

death of the mysteries; and the deliverance from confinement was the act of regeneration or new birth.

The hymns of incantation are too long for our quotation; the beginning of the first has been handed down to us:

"O Father Jacchos (Bacchus); thou art Lord of the body,
God manifest in the flesh;
Twice-born, baptized with fire, quickened by the spirit, instructed in secret things beneath the earth," etc., etc.

Most of our Christian writers on this subject use all of the so-called pagan symbols and deducting therefrom their moral teachings, they claim that in all mythical literature, in the zodiacal signs and in the hieroglyphs they see the prophecy of the Saviour, the Redeemer of mankind—Christ. Yet they are unwilling to give due credit to the ancients for seeing the same illuminated teachings. These Christians say that the pagan religions are foul, but when purged of their vile and offensive ideas they become beacon lights for the Christian pilgrims. O bigotry and shame. It is very gratifying to find a writer who clearly saw the sublime truth in the "heathen teachings."

We will quote from "Upa Sastra," an inspired book, now out of print, by J. D. Hawken.

"It is recorded in the Bible, that certain waterpots were filled with water, and that, on drawing it off, it was found to be *wine*. How came this? Why simply thus,—the life, or water, of any particular sphere, which has been elevated through the process of judgment, or marriage-union with the heavens, has become thereby the sap of the vine or life-tree of heaven. The elaborated sap is the "blood of the grape." This, when diffused upon planes below the dividing line, is to them wine; just so is the water poured in at the top of the vessel wine on that plane where it is drawn off. *Wine*, thus represents the normal life of heaven, as water the normal life of earth; but it is wine in that it is the life of heavenly planes diffused undiluted upon earthly ones. The water of one plane is wine to the other. Whenever we read in mythic literature of wine or drunkenness, it

means that a spirituous life is diffused, differing from the normal life of the recipient, as wine differs from water.... It is at a marriage that this diffusion from the waterpots takes place; for it is at such a union that life is poured out and transmitted as procreated germinal forms, or offspring. The fruit of the wine of heaven is *Bacchus,* the berry, or grape, the god of wine, etc. Upa Sastra."

In the Christian theogony the Holy Ghost is the life-giver. This is Bacchus. They are identical.

Christ says: I am the vine, you are the branches, and Bacchus is the god of vine, or the life-giver.

"When on his southern tour the sun receded farther and farther from the northern climes, the people mourned his absence, and fearful lest he should forget to return, they celebrated his descending phase with appropriate ceremonies, and wept over the dangers that beset his pathway in his conflict with Typhon, who possibly might conquer and drag him downward into the bottomless pit and leave the world in darkness; for the war in heaven was so nearly balanced, and the power of the contending gods so nearly equal, that the inhabitants of earth watched the conflict with all absorbing interest. When, however, the sun, victorious over his antagonist, began to ascend toward the north, and escaped the pit toward which for months he had been descending, they celebrated his return with the wildest expressions of delight; with feasting and dancing, processions, bonfires and orations, and all the paraphernalia of gorgeous eastern worship, and with ebullitions of greatest glee, worthy of the carnival of Rome in its palmiest days. As the sun, in his upward career toward the summer solstice, arrived at different points in the heavens, his journeyings were celebrated with an eclat suited to the importance of each particular point at which he was supposed to pause for a brief period. The most important points in the sun's line of march, were the vernal and autumnal equinoxes, representing the two crossifications where the

sun gives his blood or life for the world;* the vernal representing the first, or the covenant of works, in which, according to promise, if men plough and sow they shall reap; the autumnal representing the covenant of grace, when they shout the vintage home with great rejoicing. The feast of Bacchus, at the autumnal equinox, was celebrated at the same time and in the same manner as was the feast of tabernacles among the Jews. The feast and fasts now celebrated in the churches, the meaning and intent of which they have lost,* were thus originally purely astronomical and agricultural. This system threw a romance around the cultivation of the soil, that assisted to endear this pursuit to the masses, and deeply impressed upon their minds the importance of fully developing the resources of mother earth. When we moderns more fully understand our nature and our *best* interests, we shall return, in some measure at least, to this most rational method of relaxation and recreation, and in our feasts and celebrations those pursuits will be immortalized which are world-wide in importance, and not those which are confined to a religious sect or political party.

"The advent of spring, the ushering in of that season when the winter is over and gone; when the singing of birds has come, and the voice of the turtle is heard in the land; when the sun has overcome the frosts of winter, and under the influence of his genial rays, vegetation touched as by a magic wand, everywhere covers the earth with a luxuriant

*It will be seen from this that the whole life of Jesus has been, by his biographers, who did not understand him or his teachings, modeled after the Sun-God of the Egyptians. No consideration is taken of the time of year when Jesus was really born, all this is set aside in order to make it conform to the Egyptian sun legend.

*There is very little left of this once famous celebration. All that we have at this day is the Harvest Home services. Many of our churches still uphold this and this is only the modern and *spiritless* form of the Bacchic celebration of the ancients.

carpeting, and gives promise of a most bounteous harvest; and again, when in answer to well bestowed labor, the earth pours her golden treasure into the lap of industry, how appropriate for man to rest a brief season and celebrate the ingathering of the treasures of food that shall save him from want and starvation. Thus by degrees will men come to feel one common interest, and the art of agriculture, whence most of our wealth is derived, will rise in dignity and importance,* and this noblest of all pursuits be rescued from the sacrilegious touch of serfdom, and be exalted in human estimation to that divine pursuit, the favorite of the God, that shall no longer be prostituted to merely mercenary purposes; but man, with that enthusiasm that alone can awaken in the religious breast, will commence earnestly in a truly gospel spirit, to multiply and replenish the earth, and with the increased facilities that science affords, will cultivate this terrestrial Eden; drain its morasses, and reclaim its waste places; will make the wilderness and solitary places glad, and the desert bud and blossom as the rose. Then, and not until then, will this earth be a fit abode for the spirits of the just, and the lion and the lamb lie down together.

"In the maps of the heavens now in use in most high schools throughout Christendom, we have represented an outline of the kingdom of heaven of the ancients, both Jews and pagans. There we have delineated the war in heaven, that Milton tells us occurred ere man was created. The constellations constitute the gods and the demi-gods of all

*Unless something of the kind takes place there will be much suffering throughout the world, for everywhere, the people who have lived in the country are flocking into the cities and the rural districts are becoming depopulated, while the cities are becoming overpopulated. There is dignity in this labor, and Count Leo Tolstoy, one of the greatest writers of the modern world, has, for years, given half of his time to farm work. When men recognize the beauty of the land and that it is "God's home" there will be the old and glorious cry: "back to the land."

the ancient nations; the sacred Bull of Egypt; the Fish-god of India, the twelve Baals of Chaldea, Phoenicia, and the pagan clans who were ejected by the Jews from the land of promise. In those constellations we see the various deities of the fire worshippers, including the Devil; Hercules and his compeers of Greek mythology; the Lion of the tribe Judah; the cherubim of Moses, Isaiah, Ezekiel and Daniel; the seraphs or seraphim seen by the prophets; and the four beasts that John saw around and in the midst of the great white throne. There we see also the twelve tribes of Israel; the twelve foundations of the New Jerusalem; the twelve gates of the city; and all the twelves that have for ages been tortured in a perfect number. There we have also exhibited the seven golden candlesticks; the seven stars; the seven seals; the seven vials of wrath, and all the beasts and fallen spirits, that made such havoc in heaven and on earth, as recorded in the apocalypse.

There is also exhibited the whole menagerie of wild beasts and fowls, dragons and creeping things, that the various religionists have pressed into their service, with which to frighten human kind, and that have furnished bigots with *material* with which to hold their followers in bondage, from the earliest form of superstition down to the Adventists and Mormons of this age.

In the famous Rosicrucian diagram of Ezekiel's wheel, the whole heart of the mystery is solved. Therein will be found the six ascending signs of the Zodiac representing Heaven, Good, the ascent of the Human Soul, the Universe, or Macrocosm; in the six descending signs are all the opposite principles of evil; the fall of man; the descent of the soul into matter, etc., as before hinted at. It must be remembered by the student that the middle of the seventh sign, being neutral, belongs to the six good signs, making seven good signs, or the perfect number, and leaving five evil signs. These all together make the perfect number of twelve.

"If we desire to fully understand the framework or

philosophy of this world-wide system of worship, we must consult the remains of Phoenician, Chaldean, Egyptian and East Indian literature. The minutiae of ancient sacrificial worship is to be found in the Jewish temple service. The polytheism of olden times supposed twelve great gods; they being, or residing in the twelve signs of the Zodiac. Those, which in our almanacs are called Aries, Taurus, Gemini, etc., were by the Baal worshippers called the twelve Baals. The following are the names of these, with their meaning in English:

Baal Tsaddi,	God Almighty,
Baal Aitum,	The Mighty Lord.
Baal Geh,	Lord of Health.
Baal Ial (Belial),	Lord of the Opposite.
Baal Zebub,	Lord of the Scorpion.
Baal Berith,	Lord of the Covenant.
Baal Peor,	Lord of the Opening.
Baal Perazim,	Lord of the Divisions.
Baal Zephon,	Lord of the North.
Baal Samen,	Lord of Heaven.
Baal Adoni-Bezek,	Lord of Glory.
Baal Moloch Zedec (Melchisedec),	Lord of Righteousness.

"Bel is the Chaldean name for Baal. The Egyptians called the constellation On, that being the name of the sun in their language; thus *Dag-On*, *An-On*, *Gibe-On*. The Hebrews called the constellations Beths (Houses). They were the domiciles of the sun. Bethlehem was the house of bread, or the harvest month; Beth-any, the house of destitution; Beth-Dag-On, the house of the fishes, etc. Dag-On is the fish-god of Egypt and India, from which came the legend of the mermaid, Dag-On being represented under the form of a human being and a fish combined.

"The twelve constellations in the band of the Zodiac, and thirty-six north and south, are more ancient than any written record; their origin is unknown, and it is uncertain whether the religious notions of the ancients grew out of these rude deliniations in the skies, or gave birth to them,

although it is most probable that they are twin sisters and grew up together."

But this much is certain, that they constitute a most important part of all religions, and that Egyptian hieroglyphs, Hebrew forms, ceremonies, and prophecies, and Greek and Roman poetry, have for their end and aim the celebration of the movements of the starry hosts; their various conflicts, and the final victory of the sun and powers of light over the powers of cold and darkness. Most of the legends of the Indian tribes of America are a description of the formation and movements of the constellations and the relations they bear to earth. It will thus be seen that these legends were known as well as the constellations understood, even *before* the sinking of Atlantis, or in the time *when Egypt and America were still bound together by land.* According to the Algic researches, the great northern bear was the progenitor of all the bears that the great Spirit gave to his children, the red men. The following account of the Zodiac of the Indians of Southern Mexico and Central America was communicated to the author verbally: "They are externally Roman Catholics, but still worship the sun in secret after the manner of their ancestors. Their temples are excavated in the earth, and their entrances kept secret from the pale faces, with most religious care, and most horrid penalties are threatened against him who reveals the secret. They have in their dwellings, carefully hidden, zodiacs carved in stone, and other emblems of sun worship. If you talk to them about the cross of Christ, unless fear seals their lips, they will answer you somewhat after this manner: "Talk not to us about the cross of Christ; it has been pricked into our hearts; it has been burned into our flesh; it has been scourged into our backs." And yet the cross is a most prominent emblem in their system of sun worship.

"Their zodiac is similar to the Egyptian, but differing in some of the constellations (accounted for by the different latitude they live in). Instead of the common ox or bull,

they draw the zebu or Mexican ox. The puma, or South American jaguar occupies the place of Leo. The virgin of August, the mother of all living, holds in her hands an ear of maize or Indian corn, instead of the wheat.* The scorpion gives place to the lizard; the archer sits across the shoulders of a lama, his legs clasping around the neck, thus apparently forming but one animal; the place of the goat of December is occupied by a stable, wherein a lama is feeding; while the water-bearer, or baptizer, is pouring water from a leaf of the water plant, instead of the urn to be seen in the common planispheres. In the midst of the circle formed by the twelve signs, is a cross, the ends of the horizontal beam resting on or near the two equinoxes; over the top of the cross the crescent or new moon forms an arch, resting on its two points on the crosspiece; while the puma reposes over the top of the whole in the sign of July. Thus, while the respective followers of the cross and crescent have for centuries been engaged in deadly conflict, these harmless and opposed Aztecs have blended them both into one, as did the ancient Atlanteans, even before the Hebrews and Egyptians, and all *real* scientific worshippers."

The scholar Schoolcraft, in his Algic researches, says: "The accounts which the Indians hand down of a remarkable personage of miraculous birth, who waged warfare with monsters, performed the most extravagant and heroic feats, underwent a catastrophe like Jonah's, and survived a general deluge, constitute a very prominent portion of their cabin lore. Interwoven with these leading traits are innumerable tales of personal achievements, sagacity, endurance, miracles and tricks, which place him in almost every scene of deep interest that could be imagined, from

*It will thus be seen that the peoples of the different nations gave the figures of their own animals, or the symbols familiar to them to the signs of the zodiac. So that while the Sun-God was familiar to all, each nation had its own symbols for the constellations. This is another proof that the religions of all nations came from one source.

the competitor on the Indian playground, to a giant-killer, or a mysterious being, of stern, all-knowing, superhuman power. Whatever man could do, he could do; he affected all the powers of a necromancer; he wielded the arts of a demon, and had the ubiquity of a God. Scarcely any two persons agree in all the minor circumstances of the story, and scarcely any omit the leading traits."

In describing the actions of this great personage, these Indians, like the ancient seers and teachers, were simply describing the actions of the sun upon the earth and the conflicts of the elements, and thus giving their version of the labors of Hercules. They also, unknowingly, described the legendary lives of the different Saviours of the world for all those who have been born as Saviours and who have changed the religions of the people, as has so often been done, had to, and *did*, go through much of the life as illustrated by these symbols. The birth, the teachings, the *initiation* and *overcoming* of the desires of all that is dear to the life of most men, then the teaching and healing of the people and at last the death at the hands of recognized authorities of such times and after the death, the taking up or *resurrection* of these ideas and adoption by the people of them as a religion, all these are exemplified by the sun-worship of all nations. These things therefore had a *real* meaning although this meaning has been but little understood.

But in returning to the subject of ancient astronomy, the basis of the legends of all nations, allow us to repeat the remark that this *book* of the ancients is the oldest history on record. It antedates the most enduring and the oldest of earth's monuments. The pyramids(*a*) of Egypt were reared long after these hieroglyphs were the text-books of the nations. In exploring the ruins of Palmyra, Ninevah and Thebes; in disentombing the silent inhabitants of the pyramids and other burial places of Egypt and Assyria, and translating the records there, they lead us back to the time as early as when the twelve Atlantean initiates first

came to Egypt; and we find that then Egypt was mistress of that part of the world, and had conquered many nations, enriched her coffers with their tribute; and the constellations constituting as they did, the kingdom of heaven of the ancients, loomed upon the horizon, and looked down from their starry seats upon nations already decrepid with age, and tottering to their fall; but even then, these nations, in their variety of monumental writings, gave no clue to the period when these ancient Bibles were put upon record, or what authors have *thus* immortalized their labors, while their names have passed into oblivion, except as in the case of a few of them.

a. Those who search Egyptian records to their full depths, and can learn above all other examples, to read perfectly the meaning of the Great Pyramid, the object in its erection, the principles upon which it is built, and the use for which it was designed, will understand that man and his planet were fashioned in certain proportions represented alike in numbers, colors, sounds, forms and uses. Those who understand one department of natural science possess a key which unlocks the whole. Therefore, this great Pyramid, built to illustrate the most perfect principles of astronomy, astrology, mathematics, geometry and ancient initiation, ought to possess an interest in the eyes of the profound scholar, which removes it forever from the commonplace idea that this wonderful structure was erected merely as a huge royal sepulchre. The tomb of its founder it undoubtedly became; for, in order to celebrate all the mysteries of life and being—*the special object for which the great Pyramid was built*—death must also take its place in the pageant, and the stupendous history of the soul's progress through the section of eternity embraced by man's brief sojourn on this planet, could not be completed, unless the angel of death was assigned his niche in the splendid shrine.

It would be impossible, without entering into a labored and abstract description, of mathematical principles, and of

geometrical measurements, disquisitions which we are assured would not be acceptable in this work—to explain the methods by which the Egyptians obviously arrived at the idea, that the entire order of the universe was based on a geometrical figure, and included in a mathematical sum—also that in all departments of being this figure would be found and this sum would exist. In this work we can but vaguely hint at this sublime truth, but whilst a vast mass of Egyptian vestiges disclose its prevalence, the great Pyramid is in itself a complete illustration of the idea. As regards popular theories concerning the design of this vast monument, we must premise our own statements of belief by acknowledging that the number of wise and learned men who have devoted time, talent and indomitable effort to research in Egyptology, have justly earned the thanks of posterity, and the respectful appreciation of all to whom their opinions have been rendered, but all *these researches will not reveal the mystery of these mysteries for these are only to be found in the inner sanctuary of their sublime initiation.*

The most ancient of students, amongst whom we include the Hindoos and Egyptians, taught that there existed throughout all being that universal law of correspondence to which we must subscribe.

All Eastern nations attributed the *origin* of life, light, motion and even mind to the action of the *spiritual* sun, symbolized by the physical orb of day.

Character, destiny, physical form and external appearances of all kinds were determined principally by astral as well as solar influences.

Again, it was argued that laws, stern and immutable, principles, strict and unvarying, must underlie a scheme in which millions of worlds are the actors, yet the whole drama is conducted in the most unbroken system of *harmony* and *power*. To arrive at any just idea of *causation*, it was believed that well defined mathematical quantities and geometrical proportions must be the underlying principles of

this stupendous chain of being, all moving, living, and acting severally and singly in the most unbroken power and perfection.

Every sound in the universe must conform to the harmonic rule, every shade of color must combine to produce the totality of pure white light. Every creature must be a definite part, everything an organ belonging to the vast whole. Fanciful methods of interpreting this gigantic scheme by the laws of correspondence must ever remain fanciful, unless the keystone was found which should combine all the separated parts of the grand temple of humanity by one mighty arch. This fair white stone would be neither oval nor square, yet its perfection would delight all eyes, its beauty excite the wonder of all beholders. In its mystic proportions would be found the square, the triangle, the circle and the line. In its combinations would be expressed the truths of astronomy, or the science of astral worlds; astrology, or the science which connects the sum of worlds with the units, and teaches *how* the mass influences and disposes of the integral parts; mathematics, or the science which assigns to each world its number, to each component part its unit, sustains to the order, and to the whole. And last is the science of geometry, by which the universe is mapped out in lines, angles, squares and circles, in which all the component parts are arranged in just relations to each other, and united together in the grand circle of infinity.

Thus "the stone that the builders reject becomes the head of the corner," and for ages the great Pyramid has been this rejected stone.

"Modern astronomers have availed themselves of the ancient writings in the skies to facilitate their researches among the hosts of heaven. Forty-eight of the constellations now in use are ancient; the others have been added at different periods by the moderns. The conversation of the astrological priests of olden times was always in heaven. From some lofty eminence, mountain, pyramid or tower,

they were continually making their observations, casting nativities and horoscopes, and uttering their prophecies. We have an illustration of this in the story of Baalim. The word Baalim is plural and means the Baals; and they, that is, the zodiacal signs, being invoked by Balak, these stars in their various signs were consulted according to the rules of astronomical science, and refused to curse Israel;* and finally, the system of Baal worship was overturned in the battle that followed, only to be incorporated into the Jewish system in a modified form, which was perpetuated and handed down to us in fragments, *shorn of its beauty*, and well calculated to bewilder the sincere investigator.

The time is here *once more* for this line of work and this is to encourage us to explore the mystic regions of antiquity. Many learned men are now engaged in disentombing the relics of ancient literature, and deciphering the symbols and hieroglyphs, which can open the *outer* knowledge to us of the olden time, and show us the most sacred symbols of the ancient mysteries.* When the Jesuits visited China they found there a counterpart of their own religion, and could only explain it by supposing that the devil,† fore-

*That is, when Balak set up the zodiac of the house of Israel, there was nothing therein to show which would cause the fall or curse of Israel. It is in this respect, the same as though a horoscope were cast for a person and the signs did not show any ill-fortune to him. As with a person so with a nation.

*The symbols and hieroglyphs can only explain the outer or esoteric part of the ancient mysteries. The initiates of these ancient Orders or priesthood *alone* can explain the *inner* meaning, for they alone hold the keys to the sacred mysteries.

†The poor devil, no matter what it may be, good or bad, when humanity cannot explain a thing then it is sure the devil who must have done it. These men had not the knowledge of the fact that China was at one period connected with the mainlands which connected with Atlantis and that *all* the religious symbolism came from one source and thus it was the devil who had brought religion to China.

seeing their entrance, had forestalled them by introducing a *fac simile* before their arrival.

"A late traveler among the Aztec ruins of Central America discovered the symbol of the cross, and exposed his ignorance by exclaiming: 'What missionary of the cross has penetrated these secluded regions centuries before Columbus discovered the world?' Missionaries of the cross indeed! The ancient Phoenicians were the most successful missionaries of the cross long before the advent of Christianity. The cross, as has often been stated, was the grand emblem of salvation among all past nations, and the Christians in accordance with the ancient religious ideas, showed their appreciation of its peculiar fitness by adopting it as their symbol to convey the same idea. The Phoenician navigators, trading as they did with every nation, introduced this symbol, together with the whole symbol of astronomical religion amongst the (all) ancient nations of earth."

Chapter V.

The Egyptians have left on record a most remarkable and complete symbolism in the form of Isis (the moon) in search of the body of Osiris (the sun), who had been slain by Typhon, the god of the infernal regions (winter personified). Osiris, when on his return from his travels in distant regions, was invited to a repast by Typhon, his brother and rival. The latter put him to death and threw his body into the Nile. The sun then occupied the sign of Scorpio, and the moon was full. She was then in the sign opposite Scorpio, that is to say, in Taurus, which lent its form to the sun of the spring equinox. As soon as Isis was informed of the death of the unfortunate Osiris, whom all the ancients had denominated the same god as the sun, when she learned that the genius of darkness had shut him up in a coffin, she commenced a search after his body, uncertain of the route she ought to pursue, uneasy, agitated, her breast lacerated with grief. In mourning garb, she interrogates every one she meets; she is informed by some young children (Gemini, the twins of May) that the coffin which contains the body of her husband had been carried by the waters out to sea and thence to Biblos, where it was stopped, and was now reposing upon a plant, which had immediately put forth a superb stalk. The coffin was so enveloped as to bear the appearance of being but a part of it. The king of the country,

astonished at the beauty of the bush, had it cut, and made into a column for his palace without perceiving the coffin which had become incorporated with the trunk. Isis, actuated by a divine impulse, arrived at Biblos, bathed in tears; she seated herself near a fountain, where she remained overwhelmed with grief, speaking to no one until the arrival of the queen's women. She salutes them politely, and commenced dressing her hair in such a manner as to spread in it, as well as over her whole body, the odor of an exquisite perfume. The queen, learning from her women what had happened, and perceiving the exquisite odor of the ambrosia, desired to know the stranger; she invites her to the palace, attached her to her household, and placed her as nurse to her son. The goddess then made herself known, and demanded that the precious column should be given to her. She drew from it easily the body of her husband, by disengaging the coffin from the branches which covered it; these she found to be of light texture, which she perfumed with essences. She sent to the king and queen this envelope of strange boughs, which was deposited at Biblos, in the temple of Isis. She then embarked and returned to Egypt, to Orus, her son, and deposited the body in a secluded place. Typhon having gone to the chase that night, finds the coffin, recognizes the corpse, and cuts it into *fourteen* pieces, which he scattered here and there. The goddess on discovering this, collected these dispersed fragments, and interred each part in the place where it was found.

"This is the precise Egyptian legend concerning Isis, which has not been handed down to us without much mutilation, and which makes part of a sacred poem upon Osiris, Isis, and Typhon, their enemy. I have given the foregoing legend to illustrate the method adopted by the ancient writers, in their descriptions of the movements of the heavenly bodies. In these legends the writers exercised their ingenuity to the utmost to give *truthful* astronomical statements of the movements of the sun, moon, and the

various constellations in such a manner that it would puzzle the brains of their hearers in the solution. Many of these astronomical enigmas occur in the Bible and if in the reading of them the student cannot readily decipher their meaning, he must remember that the writers purposely drew a *veil* over them; and that even to this day, when Moses, or the Mosaic writings, are read in the synagogues, the veil is over the faces, or minds of the readers. In explaining this story of Isis, we shall be able to illustrate to a certain extent what is meant by the hidden meaning of these people.

"The fourteen pieces of the disembodied body of Osiris represent the state and condition, and the gradual diminution of the lunary light, during the fourteen days that follow the full moon. The moon at the end of the fourteen days enters Taurus and becomes united to the sun, from which she collects fire upon her disc, during the fourteen days which follow. She is then found every month in conjunction with him in the superior parts of the signs. The equinoctial year finishes at the moment when the sun and moon are found united with Orion or the star Urus, a constellation placed under Taurus, which unites itself to the neomenia of spring. The moon renews herself in Taurus, and a few days after is seen in the form of a crescent, in the following sign, that is Germini, the home of Mercury. Then Orion, united to the sun in the attitude of a formidable warrior, precipitates Scorpio, his rival, into the shades of night; for he sets every time Orion appears above the horizon. The day becomes lengthened, and the germs of evil are by degrees destroyed. It is thus that the poet Nonnus pictures to us Typhon conquered at the end of winter, when the sun arrives in Taurus, and when Orion mounts into the heavens with him.

"It is important not to lose sight of the fact, that formerly the history of the heavens, and particularly of the sun, was written under the form of the history of *men*,*

*Later on, the history of men was written under the form of these legends of the sun. Especially was this the case as

and that the people *almost universally received it as such,* and looked upon the hero as a man. The *tombs* of the gods were shown, as if they had really existed; feasts were celebrated, the object of which seemed to be to renew every year the grief which had been occasioned by their loss. Such was the tomb of Osiris, covered under those enormous masses known by the name of the pyramids, which the Egyptians raised to the star which gives us light. One of these has its four sides facing the cardinal points of the world. Each of these fronts is one hundred and ten fathoms wide at the base, and the four form as many equilated triangles. The perpendicular heights are seventy-seven fathoms, according to the measurement given by Chazelles, of the Academy of Sciences. It results from these dimensions, and the latitude under which this pyramid is erected, that fourteen days before the spring equinox, the precise period at which the Persians celebrated *the revival of nature,* the sun would cease to cast a shade at midday, and would not again cast it until fourteen days after the autumnal equinox. Then the day, or the sun, would be found in the parallel or circle of southern declension, which answers to 5 degrees, 15 minutes; this would happen twice a year—once before the spring, and once after the fall equinox. The *sun* would then *appear exactly at midday upon the summit or apex* of this pyramid; then his majestic disk would *appear for some moments,* placed upon this immense pedestal, and seem to *rest* upon it, while his worshippers, on their knees at its base, extending their view along the inclined plane of the northern front, would contemplate the great Osiris—as well when he descended into the darkness of the tomb, as when he arose triumphant. The same might be said of the full

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with Jesus the Nazarene and others. It is thus that there has been so much misunderstanding. First, the history of heaven was written under the form of the history of *men* and then, before and after the time of Jesus, the history of *men* was written under the form of the history of the *heavens.*

moon of the equinoxes when it takes place in this parallel.

"It would seem that the Egyptians, always grand in their conceptions, had executed a project (the boldest that man could imagine) of giving a pedestal to the sun and moon, or to Osiris and Isis; at midday for one, and at midnight for the other, when they arrived in that part of the heavens near to which passes the lines which separates the northern from the southern hemisphere; the empire of good from that of evil; the region of light from that of darkness. They wished that the shade should disappear from all the fronts of the pyramid at midday, during the whole time that the sun sojourned in the *luminous* hemisphere; and that the northern front should be again covered with shade when night began to attain her supremacy in our hemisphere—that is, at the moment when Osiris descended into hell. The tomb of Osiris was covered with shade nearly six months, after which light surrounded it entirely at midday, as soon as he, returning from hades, regained his empire in passing into the luminous hemisphere. Then he returned to Isis, and to the god of spring, Orus, who had at length conquered the genius of darkness and winter. This was certainly a sublime idea."

In the center of the pyramid is a vault, which was said to be the tomb of an ancient king. The king is the husband of Isis, whom the people believed to have reigned formerly over Egypt; while the priests and learned men, or initiates, knew Osiris as the planet which governs the world, enriches it with benefits and who was the outward symbol of the *one* God.

"The Romanists are celebrated for their gorgeous temples, and for the splendor of their modes of worship. But what modern temples dedicated to the worship of God can compare in magnificence and solemn grandeur with the pyramids of Egypt? What conception so sublime? What nation so devoted to their God as they? No other nation was ever more truly religious; no other people left such magnificent and enduring marks of devotion and piety.

They have written their *creed* on heaven's blue vault, and their *confession of faith* has been handed down to us in the pyramids, and symbols, and in those forms of worship that have their various ramifications throughout the world.

"Says the bigot: "*These men were* pagans, and consequently under the wrath of God." Here we are at issue with such, for we are able to prove that the idea so prevalent that God is, *or ever was angry,* is an ancient myth. If God was angry with the Egyptian system of worship, why did he allow, *even* direct Moses to perpetuate the same forms, and most of their doctrines among the Jews? And why has every religious sect been permitted to perpetuate these forms and doctrines? It may be proper here to glance at the causes that combined to introduce and perpetuate these various forms and ceremonies of ancient and modern religion; for in as much as we reject the common idea that God has promulgated his laws, *viva voca,* to any man, but *know,* on the contrary, that men of *all* nations receive impressions, or a knowledge of the divine will, through their reflective or *spiritual* powers, it becomes us to show as far as we dare, the process by which the nations have arrived at their present position in these matters. The unanimous testimony of ancient monuments present us a methodical and complicated system, viz: that of the worship of all the stars, adored sometimes in their proper forms, and sometimes under figurative emblems and symbols.

This worship was the effect of the knowledge that men had acquired in physics, and was derived immediately from the first causes of this social state, that is, from the necessities and arts of the first degree which are among the elements of society. As soon as men began to unite in society, it became necessary for them to multiply the means of subsistence, and consequently to attend to agriculture; and that to be carried on with success required the observation and knowledge of the heavens. It was necessary to know the periodical return of the same operation of nature, and the same phenomena in the skies. It was necessary to go so

far as to ascertain the duration and succession of the seasons and the months of the year. It was indispensable in the first place to know the course of the sun, who, in his zodiacal revolution shows himself the first and supreme agent of the *whole* creation; then the moon, who by her phases and periods, regulates and distributes time; then of the stars, and even planets, which by their appearance and disappearance on the horizon and nocturnal hemisphere, marked the minutest divisions; finally, it was necessary to form a whole system of astronomy, or a calendar, and from these works there naturally followed a new manner of considering these predominant and governing powers. Having observed that the productions of the earth had a regular and constant relation to the heavenly bodies; that the rise, growth, the decline of each plant kept pace with the appearance, elevation, and declination of the same star, or group of stars; in short, that the languor or activity of vegetation seemed to depend upon celestial influences, men drew from them an idea of action, of powers in those beings, superior to earthly bodies; and the stars dispensing plenty or scarcity, became powers, genii, gods, authors of good and evil. As the state of society had already introduced a regular hierarchy of ranks, employments, and conditions; men continuing to reason by comparison, carried their new notions into their theology, and formed a complicated system of gradual divinities, in which the sun, as first god, was a military chief, a political king; the moon was his wife and queen; the planets were servants, bearers of commands, messengers; and the multitudes of stars were a nation, an army of heroes, genii whose office was to govern the world under the orders of their chiefs; and all the individuals had names, functions, attributes drawn from their relations and influences, and even sexes, from the gender of their appellations. It should be borne in mind that the priests and initiates had nothing whatever to do with the making of such a system. It was *the* people, through a gradual growth, who did this. The priests were the men who watched these

stars and their influence and gave the knowledge to the people of what they should do and when they should do it, but the people made gods of these stars. Another important point to bear in mind is, that *all* governments are after this very system of sun or star worship.

Careful comparison of the doctrines and ceremonies of the Jews and ancients must satisfy every candid mind, that the difference is very slight, and that Moses perpetuated most of the ideas and forms of worship he learned in his initiation into the Egyptian priesthood. The main points of difference, but which is apparent only, is in the substitution of the doctrine of one God, in the place of a *plurality* believed in by the people. But as Moses himself admitted, this doctrine was the foundation of the *true* Egyptian initiation and therefore Moses did not even substitute it, but what he *did* do, was to try to teach it to *all* his people. The religious notions of all the nations, tribes and people, including the ancestors of the Jews, had a common origin, a sameness of belief, and forms so similar, that it was impossible for such a people, debased by centuries of abject slavery, to unlearn and throw off the entire belief, habits and modes of worship, that they and their ancestors had most religiously adhered to from the earliest ages. If it be objected here, that Abraham, Isaac and Jacob, were called out of paganism by God, we answer that there is no evidence that can be discovered in the Bible account of the call of Abraham that will sustain the objection. The Lord told Abraham to leave his kindred and the land of his birth to go into a land that he would show him and give to him and his seed after him. Nothing is said to justify the idea that God thought Abraham's early religion was false, but as he journeyed the Lord frequently appeared to him, and he built altars and worshipped according to the most approved pagan method. But the second and third verses of the sixth chapter of Exodus must settle the matter at once to the satisfaction of the honest investigator: "And God spake unto Moses, and said unto him, I am the Lord; and I

appeared unto Abraham, unto Isaac, and unto Jacob, by my name *God Almighty;* but by the name Jehovah I was *not* known unto them." If you substitute the word *Baal Tsaddi* for *God Almighty* in the above quotation, you will have the literal reading of the Hebrew. According to God's statement, these patriarchs only knew and worshipped God as a Chaldean Baal. I know it is a common belief that Abraham was a pagan until God had called him, but not after that time. If this were so, how can it be true that Isaac and Jacob knew him not as Jehovah? Did Abraham die with the knowledge of the true God locked up in his own bosom? Says the objector: "The name makes no difference." If the name makes no difference, then the whole question is granted that we desire to prove, viz: that the sincere worshipper is accepted, even though he be a worshipper of Baal, or Adonis, or On, or Chemosh; all of which names appear in the Bible as the names of the *true* God, as also does the name of El (the sun), under the forms of Eloi and Elohim, or Aloim; the former being the possessive case, and the latter the plural number. And thus it is, no matter what the name, that all men are accepted unto God, all men are the sons of God, if *they have found the Christ within themselves*, then there can be no difference for there is *no* name for this and for God under this condition.

The whole system of the Egyptian worship was astronomical and far more ancient than any written book. Josephus wants to make us believe that Abraham taught the Egyptians *their astrology*. If this is true, then Abraham must have lived long before there were any Egyptians as such; he must have been an Atlantean. However, an unprejudiced comparison of the Hebrew and ancient systems will satisfy the investigator that the former was but a reform of the latter, and made suitable to customs of the country.

"The initiated, or priesthood, had one belief for themselves and another for the people. The initiates believed and taught, among themselves the *one* God, but had to

allow the masses to believe in many;(*a*) and Moses in teaching the Unity of God, stated this fact. But the Hebrews, even after they had been taught this, continued, in their varied fasts and feasts, to worship as had their ancestors, and were continually falling back into polytheism, and persisted in building temples and altars to the various gods to whom their ancestors paid divine honors. Among the ancient nations, persons preferred to honors bore a sceptre or staff of honor, and sometimes a plate of gold on the forehead, called cadosh, signifying a sacred person. The Jews continued the practice. When the tribes murmured at seeing the priesthood settled in the family of Aaron, the chiefs of the tribes received orders to bring their sceptres into the tabernacle. The sceptre of Levi, borne by Aaron, was found in bloom the next day. The plate of gold was also worn by the Chief Priests of the Israelites, on the forehead, on which was engraven two words, *Kodesch Ishovah*, that is, Holy of the Lord. The sacred fire of the Jews was but a perpetuation of the sacred and perpetual fires of the ancient fire worshippers.* If a Jew touched a dead body he was defiled; the same idea predominated in the pagan world. Jamblicus, an ancient writer, gives the following reasons for this practice: "It is not lawful to touch human bodies when the soul has left them, since a vestige, image, or representation of divine life is extinguished in the body by death. But it is no longer unholy to touch other dead bodies, because they did not *participate* of a more divine life. To other gods, therefore, who are *pure from matter*, our not touching dead bodies is adapted; but to those gods who preside over animals, and are proximately connected

*Here we come across the mystery of Phallas and fire worship once more. This, in the present case, was a combination of the two for there could be no *sacred* fire without the symbol of both generation and *re*-generation. It was the greatest desire of Moses to teach the children of Israel this mighty and sublime mystery,—but it was a complete failure,—even Aaron allowed himself to be seduced by the passions and worshipped the image.

with them, invocation through animals is properly made."

a. It would have been dangerous for the Egyptian priests to attempt undeceiving the people and divert them from the pleasing thought that Osiris and Isis were two *real* personages, and were besides of their country and the protectors of Egypt. The actions of Osiris and Isis were incessantly mentioned; the people believed that they saw and heard; the perpetual recital of as many historical facts as there were figures and ceremonials exhibited.

If *our councils* and the most venerable of our bishops have had so much ado to abolish among *our* people the belief of certain legends unworthy the majesty of *our* religion, and which are connected with no monuments capable of countenancing them, how can we conceive that the Egyptian priests were able to take from a people immersed in the cupidity the extravagant stories which universal custom offered to their minds on the sight of the personages and animals wherewith the places of their assemblies were filled? The people, in their fanatic enthusiasm, would have torn in pieces any that should have dared to deny that the history of Osiris and Isis were true.

Chapter VI.

"The claim set up by and for the Jews that circumcision was a peculiarity of that nation, and ordained or given for the first time to them, is, as already stated, a claim absolutely false. On the contrary, there is abundant evidence that it constituted one of the *most* important ceremonies in the Egyptian ritual. When Pythagoras went to Egypt, he carried letters of introduction from Polycrates, king of Samos, to Amasia, king of Egypt, who was a distinguished patron of literary men, and thus obtained access to the colleges of the priests, or what in Judea would be called the schools of the prophets. Having found it difficult to gain this privilege, he performed many severe and troublesome preliminary ceremonies, and even *submitted to circumcision,* one of the prescribed conditions for *admission.* In Egypt, as stated, circumcision was confined to the aspirant for initiation. Moses later extended it to all the males of the nation and to all proselytes.

"Besides the *Sabbath,*" said DePauw, "which the Egyptians seem to have observed very regularly, they had a fixed festival at each new moon; one at the summer, and one at the winter solstice, as well as at the vernal and autumnal equinoxes. I need not tell you how sacredly the Jews observed the Sabbath and the feast of the *new moon.* Circumcision was a tangible method of perpetuating the idea

of the sacredness of a *circle*. In the ceremony, the foreskin of the flesh was cut off in a circular form, or a ring, representing the serpent with his tail in his mouth, and was the diploma or evidence of membership, and proof of admission into the priesthood or congregation of the Lord. The tribes contiguous to Judea placed a *yod* in the center of a circle, as a symbol of deity surrounded by eternity, of which he was said to be the inscrutable author, the ornament and support. The Samothracians had a great veneration for the circle, which they considered as consecrated by the universal presence of deity. The Chinese use the same symbol. The Hindoos believe that God is represented by a perfect sphere, without beginning and without end.

"The temples of the British Druids were circular, many of them with a single stone in the center (a yod within a circle). Their solemn processions were all arranged in the same form; their weapons of war, the circular shield with a central boss, the spear with a hollow globe at its end, etc., all partaking of this general principle; and without a circle it was thought impossible to obtain the favors of the gods. The rite of divination could not be securely and successfully performed unless the operator was protected with the consecrated perophery of a magical circle. The plant *vervain* was supposed to possess the virtue of preventing the effects of fascination, if gathered ritually with an iron instrument, at the rising of the dog-star, accompanied with the essential ceremony of describing a circle on the turf, the circumference of which shall be equally distant from the plant before it be taken up. Specimens of British temples founded on the principle of a point within a circle are still in existence to demonstrate the truth of the theory. The body of the temple at Classerniss, sacred to the sun and the elements, will illustrate the principle before us. This Celtic temple was constructed on geometrical and astronomical principles, in the form of a cross and a circle. The circle consisted of *twelve* upright stones, in allusion to the solar year or the twelve signs of the zodiac; the east, west and

south are marked by three stones each, placed within the circle, in direct lines, pointing to each of the quarters; and towards the north is a double row of twice nineteen stones, forming two perpendicular parallel lines, with a single elevated stone at the entrance. In the center of the circle stands, high exalted above the rest, the gigantic representative of the deity. This extraordinary symbol was also used by the ancient inhabitants of Scandinavia, and had an undoubted reference to the hall of Odin, of the zodiac, which the Edda informs us contained twelve seats disposed in the form of a circle, for the principal gods, besides an elevated throne in the center for Odin, as the representative of the great Father.

"It is remarkable that in all the ancient systems, the great Father, or the male generative principle was uniformly symbolized by a point within a circle. This emblem was placed by the Scandinavian priests and poets on the central summit of a rainbow, which was fabled to be the *bridge* leading from earth to heaven (it is also the devil's bridge); the emblem therefore represented *Vallhall,* or the supernal palace of the chief celestial deity. It is said in the Edda that this bridge 'is all on fire, for the giants of the mountains would climb up to heaven by it if it were easy for any one to walk over it.' The palace thus elevated was no other than the celestial system illuminated by a central sun, whose *representative* on earth was Thor, a god depicted by Verstegan with a crowned head, placed in the center of twelve bright stars, expressive of the sun's annual course through the zodiacal signs. In the caves which priests everywhere constructed, they celebrated mysteries which consisted in imitating the motions of the stars, the planets and the heavens. The initiated sometimes took the name of the constellations, and assumed the figures of animals. In the cave of Mithra was a ladder of seven steps, representing the seven spheres of the planets by means of which *souls* ascended and descended; this is precisely the ladder of Jacob's vision and the Masonic ladder. There is

in the royal library a superb volume of pictures of the *Indian gods,* in which the ladder is represented with the souls of men descending it. The Jews had a method of representing God by a yod in the center of a triangle. The triangle represents the male, the circle the female principle. This initial letter yod denotes the *thought,* the *idea* of God. 'It is the ray of *light,*' says the Cabalist, 'which darts a lustre too transcendent to be contemplated by mortal eye; it is a point at which thought pauses, and imagination itself grows giddy and confounded.' 'Man,' said M. Basnage, citing the Rabbins, 'may lawfully roll his thoughts from one end of heaven to the other; but he cannot approach that inaccessible light, that primitive existence contained in the letter *yod.*' The chief varieties of this sacred name (symbolized by the letter yod), among the various nations, were Jah or Yac; Bel or Baal, and On or Om. The first of these has many fluctuations; Jupiter, Jove, Evohe, etc., were but corruptions of Jah or Jehovah. Iao or Jao was pronounced by the oracle of Apollo to be the first and greatest of the deities. The compounds of the second name, Bel, are of great variety. The third variation was *On;* under this appellation the deity was worshipped by the Egyptians, and they professed to believe that he was eternal, and the fountain of light and life; the sun was adored as his *representative* under the name of Osiris. Oannes, or John, was a god of the Chaldeans, and Dagon of the Philistines, both of which are derivations of the same name. *On* was the same deity as the Hebrew Jehovah, and was introduced among the Greeks by Plato, who acknowledges his eternity and incomprehensibility in those remarkable words: 'Tell me of the god *On;* who *is,* and never knew beginning.' And the same name was used by the early Christians for the true God; for St. John in the Apocalypse (chapter I, verse 4) makes use of the following sentence: '*On,* kai o'en, kai o'erchomenos;' in our version rendered, '*Him,* which is, and which was, and which is to come;' the word *On* being translated *Him.* The same word,

with a slight variation, was one of the names of the supreme deity of India; and a devout meditation on it was considered capable of conveying the highest degree of perfection. In the ordinances of Menu, we are informed how this sacred name was produced: 'Brahma milked out, as it were, from the three vedas, the letter A, the letter U, and the letter M,(*a*) which form by their coalition, the triliteral monosyllable, together with three mysterious words: *Bhur, bhuvah, swer;* or earth, sky, heaven. These three letters, which are pronounced *Om* or *Aum,* refer to the deity, in his triple capacity of creator, preserver and destroyer. The method of using it is given in the same code. Notwithstanding that the ancients taught the *one*ness of deity they still taught a trinity or threefold action of God with about as much *clearness* as the Trinitarians of *our* day, but they made it more reasonable as they treated the subject more scientifically.' ''

a. To combat the subtle but ever-present enemies (*our* devils) and guard their wandering thoughts against the intrusion of vain *desires*, also to regain that "*internal inspiration,*" which tradition teaches was once the privilege of humanity, enabling God to fill the *interior* man, and preserve the breath from pollution by admixture with the outer air, the Hindoo devotee is required to suspend his respiration and inwardly repeat sixteen times the sacred syllable *AUM*—the ineffable word, which contains the name and attribute of deity—and thus, by such methods of mental introversion, it is possible that complete absorption in divine things may be attained. Directions were given for the attitude to be assumed in these exercises. Sometimes the vision is to be directed towards the end of the nose; sometimes to the region of the heart, or other portions of the body.

By sitting square in four points, that is, resting on the heels, and so fixing the thumbs and fingers as to exclude the action of external sight and hearing, the soul concentrated on these several centers of life and astral influence, will call

down the spirits of the planets who govern such regions of the body, and thus will be stimulated into supermundane force, the virtues of which abound in those mystic centers of *creative* and *regenerative force.*

Towards the middle ages a strange, peaceful sect arose, who from their methods of completely abstracting the senses from all external objects and concentrating their soul powers in certain regions of the body, were termed Hesychiasts. They took up their abode in the region of Mount Athos, where, under the direction of an Abbot, the laws founded upon the rigid discipline of monasticism, they devoted themselves to acts of charity, the cure of the sick, and the complete abstraction of all the senses from mundane things. Their mode of effecting this mental absorption is thus stated by one of their writers:

"Sitting alone in a corner, observe what I tell you. Lock your door, and raise your mind from every worldly thing. Then sink your beard upon your breast, fix your eyes upon the center of your body. Contract the air passages, that breathing may be impeded. Strive mentally to find the position of the heart, where *all* the mind's powers reside. At first you will discover only darkness and unyielding density, but if you persevere night and day, you will miraculously enjoy unspeakable happiness, for the soul then perceives that which it never saw before, the radiance in which God resides; a great light dwelling between the heart and soul." This was precisely the *inner* teachings of the Essenes with whom Christ was a student, but that they has changed this training into a more scientific mode. This was truly the finding of the Christ and once this *state* was attained, many found the kingdom of heaven and became the "son of God."

"The philosophers of all nations have had some idea of the *triplicity of the supreme unity,* but it was *only* the initiates who understood the mystery. Plato speaks of the three forms of divinity, which he calls Agathos, Logos, and Psyche; that is, Agathos the sovereign good, which is the

principle of deity; or rather the intelligence, which drew the plan of the world; the Logos, or word, is the energy which executed it; and Psyche is but another name for Isis, indicating the production of the earth, which gives a finish and beauty to the whole creation. This is agreeable to the Masonic trinity: Wisdom, Strength and Beauty. This trinity of Plato also corresponds to the New Testament trinity, viz: God the Father, or sovereign good; Christ the Logos, translated *word* in the first chapter of John, by whom the Father made all things; and Psyche, the holy breath, or spirit (mistranslated Ghost), that breathes life into inanimate nature and gives beauty to the new creation.

"Nontanelle gives a curious anecdote of a response of the oracle Serapis: 'Thules, a king of Egypt, who, it is stated, gave the name *Thule* to the isle now called Iceland; his empire reaching thither, was of vast extent, and being puffed up with pride, he went to the oracle of Serapis, and spoke thus to it: "Thou art the God of fire, and who governeth the course of the heavens, tell me the truth: was there ever, or will there ever be, one so puissant as myself?" The oracle answered him thus: "First *God,* then *word* and *spirit,* all united in one, whose power can never end. Go hence immediately, O Mortal! whose life is always uncertain." And Thules at his going hence had his throat cut. The Greek inscription on the great obelisk at Rome was to this effect: "The mighty God; begotten of God, and the all resplendant Apollo, the spirit." '

"Whenever modern sectarians are pointed to the agreement of many of the modern and the ancient ideas, we are generally informed that the Greeks borrowed them from the Jews. The facts, as an ignorant child should know, are far otherwise, for all reliable history informs us that the Greeks borrowed her theology from Egypt, the same source that supplied Moses, for Egypt was old ages before Moses was born. The idea of a pagan trinity (with the people) was founded upon the threefold action of the sun, during the warm season of the year. The sun thus characterized, is no

other than the three-eyed Jupiter, eye and sun being expressed by the same word in most of the ancient languages. This is the origin of and meaning of the symbolism of the trinitary systems, subtilized by Pythagoras and Plato, and totally disfigured by their interpreters, for it is in itself but a symbolism of the *inner* meaning. In the ancient British, and other mysteries, the three pillars: wisdom, strength and beauty, represented the emblematical triad of deity. It is a fact, that in the Britain the adytum, or lodge, was supposed to convey a regenerating* purity to the aspirant, after having endured the ceremony of initiation in all its accustomed formalities; the delivery from between them was the *new birth.* The corresponding pillars of the Hindoo mythology was also known by the name of wisdom, strength and beauty, and placed in the east, west and south. They jointly referred to the Creator, who is said to have planned the great work by his infinite wisdom; executed it by his strength; and to have adorned it with all its beauty and usefulness for the benefit of man. These united powers were not overlooked in the mysteries, for we find them represented in the solemn ceremony of initiation, by the three presiding Brahmins or Hierophants. The chief Brahman sat in the east, high exalted on a brilliant throne, clad in a flowing robe of azure, thickly sparkled with golden stars, and bearing in his hand a magical wand; thus symbolizing Brahma, the creator of the world. His two compeers,

*This is no idle dream, but the fact is, that the aspirant in going through the ancient initiation *was truly re*-generated. He was not taught some abstract philosophy, but he was given a mode of life to live, a certain training or development to go through and a certain meditation. This brought about the *re*-generation, for he was taught the *real* mystery of the *re*-generating principle. This is *at* this present day accomplished in the Temple of Osiris and in the Rosicrucian Fraternity. There was a ritual, but contrary to what is usually believed, this ritual was *not* the initiation but was only a form conferred upon the aspirant *after* he had become a *true* initiate.

clad in robes of equal magnificance, occupied corresponding situations of distinction. The representative of Vishu, the setting sun, was placed on an exalted throne in the west; and he who personated Siva, the meridian sun, occupied a splendid throne in the south. In like manner the Persians, who termed their emblematical mithratic cave or lodge the Empyrian, feigned it to be supported by three intelligences, Ormisda, Mithra, and Mithras, who were eternity, fecundity, and authority. Similar to this were the forms of the Egyptian deity, designated by the attributes of wisdom, power, and goodness; and the sovereign good, intellect, and energy of the Platonists, which were also regarded as the respective properties of the divine *triad*. It is thus proven that every mysterious system practiced on the habitable globe, contained this triad of deity. The oracle in Damascus asserts that 'throughout the world a triad shines forth, which resolves itself into a monad,' and the uniform symbol of this threefold deity was an equilateral triangle, the precise form occupied by our pillars of wisdom, strength and beauty. In the mysteries of India, Brahma, Vishnu and Siva were considered a triune God, called trimurti or tri-form. Brahma was called the creator, Vishnu the preserver, and Siva the judge or destroyer.

"From this it will be found, and the conclusion is inevitable, that the doctrine of the Trinitarians was a principle ingredient of the ancient mysteries. It is an idea or doctrine more ancient than usually believed, and as it was understood and taught by the ancients, more philosophical and reasonable than the modern notion of the three distinct *persons* in one, and one of them born unnumbered ages after the others; or, even the ignorant idea that God has a son as old as himself. The earlier part of the Bible, like all ancient writings extant, is shrouded in legends, and enveloped in that glorious mystery that ancient writers delighted to throw around their teachings. The history of the creation, as we find it recorded in the first and second chapters of Genesis, is a record of the

traditions extant in the times of Moses, or at least had assumed a written form about that time, as written language was then in its infancy, if ancient history is reliable. There are evidently two accounts of the creation, differing in detail somewhat, although agreeing in the main. They were probably committed to parchment at different periods. The first ending at the third verse of the second chapter was probably written before God proclaimed himself to Moses by his new name Jehovah (Exodus 6th chapter, 3d verse), as that name does not occur in the first chapter of Genesis. Whenever God is named in the first account of creation he is called in the Hebrew Elohim or Alehim; in the second he is called IeHouah, or Jehovah Elohim. Both are polytheistic and recognize the gods as the actors in the creation. The root of the word rendered God is El, or as we have it in the New Testament, Eloi, the Hebrew name for the sun; with the ending *im* the word became plural, and ought to have been translated and made to read: 'In the beginning the *gods* created,' etc. What then does the word Elohim mean? What did the ancients understand by the term? It simply means the *general* name for deity and was equivalent for gods. The first chapter of Genesis simply affirms that the gods created the heavens and the earth. The second being a Hebrew account, says Jehovah the gods created, etc., Jehovah being the proper name of the Hebrew god. Some authors tell us that an old Samaritan version of the Bible commences thus: 'In the beginning the *goat* renovated the heavens and the earth,' etc. To the uninitiated this would pass as simply a typographical or clerical error; but an acquaintance with the theology of the ancients explains the matter satisfactorily without supposing a mistake. The ancients always contended that nothing came from nothing, and that matter once existing could never be destroyed; consequently they knew nothing of creation, but could only say the earth and heavens were renovated. Many of the ablest scholars say the Hebrew word '*boro,*' rendered *created,* ought to have been trans-

lated *renovated*. Just before the time of Moses the Bull of April was the leader up of the heavenly hosts, or ushered in the spring, because the vernal equinox was in that constellation. The period of creation, as well as the beginning of the year, always had its location at the vernal equinox; consequently if we should find a version of the Bible that said the bull renovated the heavens and the earth, we should be at no loss to understand it, and furthermore it would be orthodox too, for if the creation took place about the last of May, which would bring it into the constellation Taurus, it would give us for the age of the world about 6000 years; but here is the mystery. Again, if the creation, or renovation, occurred in the constellation of the goat it gives about 21,000 years for the creation, and if we accept the notion that the earth is only 6000 years old we must conclude that those Samaritans made a great blunder when they said the earth was *first* renovated in the constellation of the goat. This mystery is explained in the precession of the equinoxes. But, allowing that the version of our Bible is correct, we can easily understand the perplexity of the semi-ancient writers in attempting to go back of the period when old night brooded over chaos, to inquire what existed before that epoch, and in utter despair of penetrating beyond the darkness that existed before God said: 'Let there be light;' they content themselves with describing briefly the wintry state of nature anterior to the time when the Elohim of the vernal sign said 'let there be light;' and after reducing chaos to order, bringing harmony out of confusion, and preparing the earth for the abode of man, said, 'let *us* make man in our image.' According to this ancient system is was believed that there was a trinity of powers or intelligences in each constellation or sign, making thirty-six of these powers or gods in the zodiac to whom the sun gave his power successively during the month that he sojourned in the sign; hence in the account of creation, the writer either refers to the Elohim of the vernal signor to a convocation of the twenty-one having power over the seven

warm months. In the 11th chapter of Judges, 24th verse, Jephtha says to the king of Ammon, 'Wilt thou not possess that which Chemosh, thy Alien, giveth thee to possess? So whomsoever Yaveh, Iehovah, or Jehovah, our Aleim, shall drive out from before us, them will we possess.' Again in Joshua 10:42 we read, 'And all these kings and their land did Joshua take at one time, because Jehovah, Aleim of Israel, fought for Israel.' And again in Judges 1:19, 'And Jehovah drove out the inhabitants of the mountain, but could not drive out the inhabitants of the valley because they had chariots of iron.' This last quotation furnishes indubitable evidence of the fact that the early Hebrew writers supposed Jehovah was only the God of their nation and had *no power over the other nations* only as he was able to overcome them in war by the aid of his people. With this key we will find that the birth of the Hebrew nation took place but 6000 years ago and that the God of the Hebrews, Jehovah, was *only their* God and not the God of other nations. This will explain much of the ideas of a creation 6000 years ago. It also shows us that the Hebrews were really a very intensely pagan nation in believing that there must be separate Gods for separate nations.

Chapter VII.

"We may, without any great stretch of the imagination, transport ourselves in spirit to the period just preceding the creation of man. At that precise period the Elohim of each month had performed their appropriate work; the darkness, cold and confusion of winter, had been dispelled; the earth was clothed with vegetation; the ocean and rivers abounded in fish, the songsters warbled in the groves, and the animals everywhere roamed unrestrained without a master; but now the last, the mightiest work of creation must be accomplished, and to this end is summoned a grand council of the gods, and result in the grand *fiat*: 'let us make *man*, in our image, after our likeness.' 'So Elohim created man in his image; in the image of Elohim, created he him.'

"This grand event of creative power could be with safety ascribed to the gods, but the *modus operandi* could only be by miracle; and the attendant circumstances, with the principal events of his life, must be explained, as were the lives of *all* remarkable characters, in accordance with the movements and mode of action of the heavenly bodies. The name Ad-am is compounded from the Greek Ad-on-es, and Am-mon, the father god, and simply means the Lord-Father or Father-Lord. And the word Eve is synonymous with Isis, the Egyptian, and Ceres, the Greek goddess, and had her domicile in August.

"The whole story of the temptation, fall, and the flaming cherubim to guard the way to the tree of life, is to be found written (in its symbolic meaning *only*) in the stars after the following manner: 'If you take a *celestial* globe, and bring the crest of Cancer to the upper meridian, you will find the horizon at the two equinoxes in Aries and Libra respectively, thus showing, by including Aries and Libra, an arc of 210 degrees, or seven-twelfths of a circle, with Aries and Libra as two pillars, on which rests the *royal arch* of the kingdom of heaven, and constituting the dominion of summer, the reign of fruits and flowers. At the coming together of the two seasons, when the watery or baptismal months are on the decrease, the months of salvation on the increase, and approaching summer promises a reward to industry, we have the covenant of works, when the reward is reckoned of debt; for the promise is, that if we plough and sow, in due time we shall reap if we faint not; so at the autumnal equinox, in shouting the harvest home and at the vintage feast, we have the covenant of grace or favor. Commencing then with Aries and counting to the sixth month, we find the figure of a female, which astronomers call Virgo, a virgin in the sixth month. In the Adamic projection of the spheres she is called Cavah (pronounced Ka-a-vah); in the Chaldaic projection, Eve; in the Egyptic, Isis; in the Greek, Ceres; in the Latin, Maris; *all of these signifying mother of life.* A little to the north of this virgin, in *conjugal* proximity, we find the constellation Bootes, the Ioseppe of the Greek zodiac, whence our word Joseph; in Phoenician, according to Sanchoniathan, Ad-ham, whence our word Adam. So here in Paradise we find Adam and Eve in actual existence.* Immediately south and lying along the zodiac, is the constellation of the Serpent, extending from Cancer to Libra, the length of four constellations. In this garden of Eden, then we find the man Adam, the woman Eve, and the great Serpent. The woman holds in

*The word Paradise is compounded of two words, meaning "*among the stars.*"

her left hand a spike of corn, in which is the brilliant star Spica Virginis; her right hand is extended toward Adam or Bootes; in her right (in the common school atlas) she holds a sprig; in the old planispheres, this figure was varied to suit the whims of the astrologers, sometimes probably fruits and flowers; for it must be remembered that according to the Hebrew account she offered fruit to Adam, but the Chinese say she gave him a forbidden *rose*. "The serpent is said to seduce the woman. Seduce comes from, or is synonymous with seducere, to lead on, to go before, a pioneer. As the constellations of Bootes, Virgo and Hydra descend to the western horizon, the constellation Perseus, clad in armor with a helmet on his head, with a breastplate on, and wings on his feet, rises on the eastern horizon. In his right hand he holds a flaming sword, in form like a Persian cimeter, colored red to designate the red stars within its outlines; while in his left hand he holds the writhing serpents. Perseus represents the cherubim with flaming sword, which turns every way to the tree of life." '

Although we have been taught to believe that the serpent deceived our celebrated ancestors, the text does not sustain that view of the subject; for although the Lord said they should die on the very day in which they tasted the forbidden fruit, yet they seem not to have suffered the penalty, but lived to corroborate the truth of what the serpent assured them, viz: that they should become as gods, knowing good and evil. In the third chapter and twenty-second verse of Genesis, the Lord said, "Behold the man is become as one of *us*, to know good and evil." Thus we have the mystery in its outer form but there is an *inner* meaning of this whole matter. Part of this is explained in the *real* story of the first *beings* on earth, and the *desire* which caused their fall, but with this is still another mystery which includes the mystery of *re*-generation.

"It is a common mistake among the unlettered, to suppose that men acquainted with the Hebrew language can solve the many difficulties that cluster around the original.

If we converse with one of the learned about the sense of the Bible, he will tell you that the Hebrew texts read thus or so, and we at once yield our judgment to his assumption, that because he reads the Hebrew, therefore he is acquainted with the original. Nothing can be further from the truth; no living man has ever seen the original, or even a copy of the original. The Hebrew Bibles now in use are written in the *square* letter, not invented prior to the third century; divided into words (a system of writing not introduced in the earliest manuscripts); punctuated by the 'Masora,' commencing in the sixth and closing about the ninth century; and sub-divided into verses (not begun before the thirteenth century). And even though the original text could be had, this would not give us the proper interpretation to it, as that must be found elsewhere. What a man may say is not always what he means when he says it.

"The same difficulty exists in regard to the New Testament; learned men admit that our Greek Testament was translated from the barbarous, mongrel Latin, spoken and written in the dark ages. These books have run the gauntlet of interpretation through various superstitious sects and parties. During the centuries that papacy reigned supreme, the Bible from which our copies came, were entirely within its grasp; the masses were steeped to their lips in the grossest ignorance; but few even of the priests could write their own name; and who can tell the changes that the sacred text was compelled to undergo while they were lords paramount of the civilized world.

"A knowledge of Hebrew and Greek will indeed show us many of the falsities of our translation, but will hardly enable us to know the entire sense of the book. It will show us that in some books the Egyptian God is the hero of the tale, while in others the Chaldean, the Ammonian, the Greek or Hebrew God is the being that the writer worshipped.

"During the eighteen years of the reign of good king Josiah, the Hebrew Bible was unknown, and how long prior to that is quite uncertain. But after the eighteen years had

transpired a book of the law was found. Where? By whom? What book was it? The Jews had filled Jerusalem with the temples of Baal; the temple of Jehovah, neglected, was fast hastening to decay; the book of the law was lost, and good Josiah 'did that which was right in the sight of the Lord,' and reigned eighteen years, yet knew nothing of the existence of the book of the law.

"The Old Testament is a record of the laws of Moses, and the doings of the Jewish kings and rulers for a long period. Most of these rulers were pagans who had lost *all* the *inner* meaning of the sacred teachings, and the public archives were in their hands; and if they did not alter the records of the other party, we may at least reasonably suppose that during their reign they were under the supervision and molded in obedience to their view. And when in public councils in the Christian era, the corrupt paganistic parties *voted* in the sacred canon, we may reasonably conclude that the works of pagan writers would have a pretty fair chance in the general scramble. Allow us, in this connection, to reiterate the affirmation, that we are not warring upon the Bible, but simply opposing the dogma of *plenary inspiration*, and treating it as we treat all other books. All other writings are subjected to the ordeal of reason and common sense,(*a*) and we are permitted to retain the good and throw the bad away. Not so the Bible; accepting the doctrine that it is all of God and fully inspired, we are compelled to accept the whole, justify the most horrid atrocites, and believe in the most debasing and licentious morals, or rather immoralities; because forsooth, God justified it, or at the least suffered it."

a. "The evils from which men of our time are suffering are produced by the fact that the majority live without that which alone affords a rational guidance for human activity —without religion—not that religion which consists in belief in dogmas, in the fulfillment of rites affording a pleasant diversion, consolation, stimulant, *but that religion which establishes the relation of man to the all, to God,* and

therefore gives a general higher direction to all human activity, and without which people stand on the plane of animals, and even lower than they. This evil, which is leading men to inevitable destruction, has manifested itself with special power in our time, because having lost all *rational* guidance in life, and having directed all efforts to discoveries and improvements principally in the sphere of technical knowledge, men of our time have developed in themselves enormous power over the forces of nature; but, not having the guidance for the rational adaptation of this power, they naturally have used it for the satisfaction of their *lowest* and most *animal* propensities.*

There is a widespread impression abroad that religion may be a permanent element in human nature. Many are telling us that it is a phase of thought, of feeling, of life, peculiar to the early and comparatively uncultivated stages of man's career; that it is something which the civilized man will progressively outgrow, and at last leave behind.... We do not think we need be specially troubled over this problem. We ought to be able to look at it dispassionately, because, if religion is only superstition, why then, of course, it ought to be outgrown..... If, on the other hand, religion be divine, if it be essential to the highest and noblest human life, why then criticism and question will only verify this fact..... If you find some mark on the coin, if you find it on every one of the coins, you feel perfectly certain that there is some reality in the die that stamps the coin, that accounts for that mark. It was not there for nothing: it did not simply happen.

"So whenever you find any universal or permanent characteristic quality in human nature, or any other nature for that matter, you may feel perfectly certain that there *is* something in the universe that *is* real, that corresponds to it, that called it out, that made it.

"You find man, then, universally a religious being. You

*Leo Tolstoi, "Bethink Yourselves."

find him everywhere believing that he is fronted with an invisible universe. On any theory you may choose to hold of this universe, it has made us what we are; and there must be—unless the universe is a lie—a reality corresponding to that which is universal and permanent and real in ourselves, because this universe has called these things into being, has made them what they are."*

"The religious element contemplated from that elevated standpoint becomes thus the highest and noblest factor in man's education, the greatest potency in his civilization; while effete creeds and political selfishness are the greatest obstacles to human advance. State-craft and priest-craft are the very opposite of religion..... Our study here has shown the religious substance everywhere to be *identical*, *eternal* and *divine*, permeating the human heart whenever it throbs, feels and meditates..... The logical result of our researches all pointing to the identical basis of the great religions, to the *one* doctrine unfolding since the *dawn* of humanity to *this* day.... Deep at the bottom of all the creeds flows the stream of the *one eternal revelation, the one religion*, the 'Word of God to the mind of man.'

"Let the Parsee wear his taavids, the Jew his phylacteries, the Christian his cross, and the Moslem his crescent; but let them all remember that these are forms and emblems, while the practical *essence* is, 'Thou shalt love thy neighbor as thyself,' equally emphasized and accentuated by Manu, Zoroaster, Buddha, Abraham, Moses, Socrates, Hillel, Jesus, Paul, Mohammed and the rest of the Saviours."*

"When I speak to thee about God, do not think that I speak to thee about some object made of gold or silver. The God of whom I speak to thee, *thou feelest Him in thy soul.* Thou bearest Him *in* thyself, and by thy impure thought and loathsome acts thou defilest His image *in thy soul.* In the presence of a golden idol which thou regardest as God

*Savage, "The Passing and the Permanent in Religion."
*Maurice Fleugel, "The Zend-Avesta and Eastern Religions."

thou refrainest from doing aught that is unseemly, but in the presence of that God who *in* thee *thyself sees and hears all,* thou dost not blush when thou addictest thyself to thy disgusting thoughts and actions.

"If only we remember that God *in us is the witness* of all that we do and think, we should cease to sin, and God would incessantly *abide in us.* Let us then remember God, and think and talk of Him as often as possible.*

PRIESTS TO GOD.

Priests to God! In distant ages
Did we tend the altar fire,
Where the pyramids of sages
Rose to say—"Lo! we aspire"—?
Were our hearts in consecration
On those altars purified,
That in future incarnation
Ne'er the Faith should be denied?
Priests to God! The vaulted arches
Of the heaven's lofty dome
Form the temple-close, where marches
Man to his eternal home.
Let us bear our tapers, lighted
At the altars of the East;
Keep the Faith that once we plighted,
Clad in spotless robe of priest.
Brothers, let us humbly labor
As God's earthly temple throws
Light divine on friend and neighbor,
Till each looks aloft and knows;—
Knows the sanctity of living,
Knows the Holy Place within,
Knows the incense born of giving
Life itself, to save from sin.
Priests and Brothers, death may sever
Ties that bind us to this sod,
But the Temple stands forever,
And we serve, as Priests to God.

ARIEL.

*Epictetus.

"We believe that the Bible is a compilation of the highest conceptions of *truth* current among the Hebrews; that the mysterious, and much of the historical parts, are written allegorically, that is to say, in riddles, but from the nature of the conditions under which it was written, it is necessarily mingled with much that is spurious and unworthy of our credence. The astronomical key explains many of its mysteries; robs it of most of its horrors; rescues many of its worthies from the foul stains resting upon their characters through a misapprehension of the meaning of the text. *We know that many of the mysteries of these writings can only be solved by the initiates, for all these writings, while giving the history of the laws of nature, also contain an inner mystery.*

"The Scriptures contain many sayings and records many events that require the utmost credulity to believe them in the exact sense that orthodoxy gives. Among these, and which we explain, we may number Jonah's eventful sea voyage; the sudden halting of the sun and moon in their rapid course, in obedience to Joshua's command; Elijah's flight to heaven in a chariot of fire; Baalim's ass suddenly endowed with human speech; eating the flesh and drinking the blood of the Son of Man; (*a*) honey bees building their cells and making their honey in the putrifying carcass of a dead lion, etc., all of which we believe to be true, *but not in the accepted sense.*

a. When we realize that all that is manifest to our senses, as well as all that is not thus manifest, is the body of God, we are filled with love and reverence for all creation. As truly as the race of mankind is the human body of God, so truly is the brute kind the brute body of God, the plant kind is the plant body of God, and so on to the deeps even as to the heights of creation. Now when we eat of the food that nourishes the flesh, *if we do so intelligently,* we shall realize that we are, in this bread of the earth's fruit, actually breaking and absorbing into our body of the *substance* of God. We shall eat with reverence and love for

the Creating Spirit, who thus brings forth into our sphere of life what is needed for our present support. We shall eat with thankfulness and a solemn joy, knowing that this is indeed the body of the Lord of Life given freely to us. Every meal we partake of will thus be sacramental; we shall receive this food as our one Holy *Eucharist,* as the body of God broken for us. Our eating will thus be a sacred function, "a means of grace," even the breaking of the bread of "Unity and Brotherhood." "Song of the Cross."

"The war in heaven has been a most fruitful theme for theological declaimers in all ages. The theological Tyros have been prating about this horrid rebellion in heaven, without for one moment dreaming from whence it came or what its origin might be. In the astronomical projection of the spheres, or the ancient kingdom of heaven, in ancient picture writing, you can see the conflict raging in all its fury, victory alternately perching upon the contending banners. At one time we observe the myrmidons of the pit, headed by their powerful leader, Baal-zebub, emerging from their imprisonment during the reign of summer; meeting the Sun of Righteousness at the commencement of winter in Scorpio, dragging him down for a brief period into the lower regions, from which triumphantly emerging at the vernal equinox, he puts his enemies to flight, consigns them again to the bottomless pit, and reigns with undisputed sway until the autumnal equinox renews the conflict.

"The ancients, like the Romanists of our day, canonized, *i.e., deified,* all their great leaders, both warriors and civilians. If a powerful genius arose, either to gladden or curse the world, the unsophisticated masses were ever ready to cry out, 'the gods have come down to us in the shape of men,' and consequently after their death, if not before, they must of necessity be deified; their foibles ofttimes buried with them, and their virtues and prowess exalted to the skies.

"We have repeatedly said that the sun was treated as God in all symbolical writings; the revolutions of the sun were the journeyings of God; and the operations and effects of the sun upon the atmosphere and earth were the labors and conflicts, victories and defeats of God. Whenever, therefore, the life of any hero, seer, prophet or teacher was written, it was made to agree in all important particulars with the course and action of the sun, unless perchance, as is often the case, the hero of the tale is made to correspond with one of the planets, as did Abraham with Saturn; or with the moon, or some one of the stars, or clusters of stars within the outlines of one of the constellations. We have a case in the point of the mother of Jesus, who has been canonized by the Pope; her conception, her nativity, the annunciation, the assumption, etc., corresponding to the course of the constellation Virgo in her various relations to the sun.

"The above explanation gives us the true interpretation of the miracles attendant upon the lives of Baalim, Jonah, Sampson and Elijah, and so many of the actions of Jesus during his eventful and checkered life corresponds with the renowned labors of the sun, that the candid mind that masters the subject can scarcely resist the conclusion that his biographers have adopted the same method that everywhere prevailed at that period and this is indeed true. The triune character ascribed to God also facilitates this peculiar style of teaching. God (the sun) in his ascension toward the summer solstice, and from thence like Elijah to heaven (symbolically of course), lets his mantle fall upon the descending sun; or Aleim, the rising Gods, give their orders to Jonah (I-on-es) to go away down south and preach repentance to the Ninevites. This hyperbolical method of writing may appear so strange to the matter-of-fact, or prosaic, inhabitants of this western world in the nineteenth century, that the mass of common readers must feel disposed to reject the testimony on this subject. The masses may, as did the masses in ancient times, reject the

whole thing in honest ignorance, but all learned men know that this method of teaching by, or in parables, was the universal mode in ancient times, and that it is still perpetuated in the east, although much of the art is lost. It is said that Jesus always adopted this method while publicly preaching. Of this character are Aesop's fables; Ovid's metamorphoses, Arabian night entertainments; the various histories of the Greek, and of all the ancient gods; and the various amours of those gods of heathendom were the same in character as were the amours of the patriarchs, of David and Solomon, and are all to be explained by this universal method of describing the conjunction of the sun, moon, and starry hosts, under the figure of individual gods, kings, patriarchs, and the various leading men of the realm.

"The main feature of this method of teaching consists in first stating a *self-evident* falsehood, of a kind that none but children will believe, and the wrapping up a grand truth *inside,* in the shape of a moral. After we have extracted the moral we can throw the wrapper away. Nobody believes that the beasts of the field held councils, as described by Aesop; or that the trees of the forest asked the vine to come and be the king over them, as says the Bible; neither would we believe in the supernatural orthodox monstrosities that elsewhere occur in the Scriptures, unless we had been drilled into it from childhood, but would be able to extract the moral meaning instead of feeding upon the coarse wrapper in which it was enveloped. The universal religious dyspepsia that so abounds in the Church is to be traced directly to this habit of feeding upon the external covering and allowing the *inner* and sublime truths to pass unknown.

"Linguists teach us that man began to talk in monosylables, and it is a favorite employment with some, to analyze words and find their roots. A knowledge of this art will assist us wonderfully in discovering the *hidden* sense of biblical allegorical writing; and although a limited knowledge of ancient literature opens up to us a vast

amount of information, yet a more thorough acquaintance with Oriental languages would greatly facilitate any researches in this interesting field of study. It has been ascertained that the most ancient name for God, or the sun, in Egypt was On, in the Chaldaic Bel or Baal, in Phonicia the same, in Hebrew El, etc. If they addressed him as a father, they would use the word Am or Ab. *Ad* denoted Lord; *es,* the great fire, the *enlightener.* The emblem of deity, symbolically written, was I, or a pillar, a column, to denote that he stood erect alone, without any external support. In examining the allegorical, and much of the historical parts of the Bible, the student, if intelligent, cannot fail to observe the frequent use made of these prominent monosyllables, Ad-am, Ab-el, El-i, El-i-jah (jah, most high). In most cases one of these monosyllables forms the base, or root of the word, with such prefixes and suffixes as the case demands. Thus in the war in heaven, the good angels have their names ending El, the Hebrew; and the fallen ones having names ending in On, the Egyptian term for the sun; because, to the Jew, Egypt always represented the lower regions, while Canan corresponds to heaven. The good angels were Micha-el, Gabra-el, Isra-el, etc.; but the fallen had the Egyptian name, as the Drag-on, Ab-add-on, and Ap-olly-on. According to John's Revelations, Abaddon is Hebrew, and Apollyon Greek (Apollo). We have also Babyl-on, Armahed-on, etc. The Jew also took the portrait of the sacred bull of Egypt (Taurus) to make their Devil from, representing him with horns and cloven hoofs; and Aries (the lamb) as their representative of God,—simply another form of the same names and the same symbols, and one might say, the same idol worship. Sometimes the Jews poached upon the Chaldeans, for a lay figure from which to paint his Satanic Majesty, and called him Baal-sebub, or Baal-ial (Belial), although they highly honored one of them, Baal Molochi-sudec, or Moloch-zedec (Melchisedec), as an everlasting priest.

"Many names of the prophets begin or end in el, as

El-i, El-i-sha, El-i-jah, Dan-i-el, Ezek-i-el; and many of them correspond to, or are compounded from other names of God that have been lost, or are hidden in languages known to but few. The name of Joshua commences with Io, the root of Jehovah, Jupiter, Jovem, etc. (J is a modern or Latin letter, and a substitute for I.) Eve is the feminine of Jove, sometimes called Heve in the Greek pantheon. The most important bearing that the analysis of words has upon this question, consists in the key it furnishes to the names given to God. The translation gives no correct idea of the titles by which God was addressed in the Bible. It is known that Jupiter, Adonism and Apollo were Greek gods; that Baal was the Chaldean, and Chemosh the Ammonian god. But it never enters the thoughts of the common reader that Adonis, Baal, Chemosh, On and Eloim are placed on the same footing in the Bible *with* Jehovah. The Eloh-im, the plural of El or Eloi, were the creators in the first chapter of Genesis. The first, and the only *proper* name given to the Elohim, was that unpronounceable name called Jehovah; in Hebrew spelled with four consonants, equivalent to *Ihvh.* This unpronounceable name is still held sacred in several of the successors to the Ancient Orders or Priesthood and there *is* a *word,* which is supposed to be lost, but which is *not* lost.

"In the ancient Hebrew there were no written vowels, and for want of them much time was necessarily consumed in teaching the student the way to pronounce each word. This fact accounts for much of the confusion that rests upon the whole question. The names Dan and God were formerly spelled without any vowel, and as the language became a dead language before the modern points were invented, probably no man knows to this day whether those names were not pronounced with some other one of the vowel sounds. God told Moses that he appeared to the patriarchs as Baal-Tsaddi, and that they never knew him by his name Jehovah. Baal-Tsaddi is translated God Almighty. Why? A Jew will no more pronounce the name

Jehovah in the hearing of a Gentile, than a Mason will give the grand omnific substitute of Masonry in the hearing of an outsider. Ask a Jew the name of his God and he will tell you Adonaye, thus drawing out the possessive case of Adonis, the Greek God. Why? Simply because the Hebrew Bible makes Adonis equal to Jehovah, if not synonymous. Thus, when David says, 'the Lord said to my Lord,' the Hebrew reads, 'Jehovah said unto Ad-on-is.' "

Chapter VIII.

"There is nothing more mysterious in the Bible than the cherubim; yet there is nothing that more certainly connects Egyptian worship with the Jewish than does this same mysterious creature with his four faces. Moses made an ark in imitation of a certain chest that the Egyptians carried about with them in their solemn processions, when they celebrated the feast in commemoration of the ancient state of mankind. In this chest they deposited the sorry fruits and grains that their ancestors fed upon when in a barbarous state. On each end of this chest, called the Ark of the Covenant,* was placed a cherub, each facing the other, with their wings lifted up on high, covering the mercy seat. Isaiah calls them the seraphims. Ezekiel gives them four wings each, John six. Wings represent the flight of time, and John's six to each were symbolical of the twenty-four

*There is no question but that the Jewish Ark of the Covenant found its model in the Egyptian Oracleship; that the chest held so sacred as the repository of nameless treasures carried about in the celebration of Bacchic rites, is paraphrased from a similar instrument used in the Osiric mysteries, whilst the resemblance between the solar and phallic emblems, crosses, obelisks, pyramids, and temple services of India and Egypt, are too obvious to escape the notice of the most superficial observer. The sequence of descent from the rites performed at Benares to those of

hours, as were also the four-and-twenty elders, denoting the past, as Mahomet's black-eyed Houris (hours) were emblematical of the future or young hours. The singular number of cherubim is cherub; the singular of seraphim is seraph. The first is the name of an ox or calf, the latter the name of a serpent; and although it may seem ludicrous enough to fill the heavens with oxen and serpents, and make them common carriers of the Almighty, we read in Psalms, 'He rode upon a cherub and did fly;' yet with an astronomical key, we shall be able to show the fitness of the phrase, and that these same serpents and oxen are peculiarly adapted to be the angels or messengers of the Almighty, swift to do his will. Ezekiel in his first description of the cherubim, gives them those ever recurring four faces; the face of an ox, a lion, an eagle, and a man. In his second description he gives the same, except that the face of a cherub takes the place of the ox, proving the names to be synonymous. In Revelations the four beasts are distinct or separate, while in the other descriptions the four faces belong to one animal, although described in the plural number. The key to the whole mystery is this: The kingdom of heaven was always circular, when among the stars; and the wheels within wheels of Ezekiel were the orbits of the sun, moon and planets. When the kingdom of heaven was among men, as in the Jewish encampment, it was a square, and those four beasts each occupied the angles, or rather were the figures that flaunted upon the banners of the royal tribes, and constituted the four angels standing upon the four corners of the earth, holding the four winds

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Heliopolis, and from thence to Eleusis, may be clearly traced by the student; in a word, whilst India may be regarded as the first child of the fatherland of myths and sacred mysteries—Atlantis, the entire East, including Egypt, once splendid Babylonia, Palestine, Persia, Greece and Rome, all may be regarded as tributary nations, amongst whom the ages have parted the garments of the great Hindoo Messiah, the oft *reincarnated original of all the worshipped sun-gods of antiquity.*

of heaven (Revelations). These four beasts were the constellations that had their location at the commencement of the four seasons. The ox held the winds of spring, the lion the winds of summer, etc. They divided the heavens into quarters, two belonging at the solstices and two at the equinoxes. The ox gave his name to the four royal beasts or cherubim, because he was the principal and ushered in the reign of summer; in the same manner, and for the same reason, that Palestine was called Judea from Judah, viz: for convenience.

"One of the grand points of interest to the ancients was the autumnal equinox. This was the grand festival season, when, after the day of atonement (at-one-ment), the Jews, together with other nations, held their feasts of the tabernacles, or vine feast, the crowning feast of the year, if we except that of the vernal equinox or passover. The day of atonement occurred in the precise day of the equinox, or balancing of the *days* and *nights*, when they were equal in length, and God or nature equalized all things, rewarded the industrious with plenty and sent the idler empty away. The feast of tabernacles was the same as the feast of Bacchus of the Gentiles. At this feast both Jew and Gentile always imitated old Noah in the too free use of wine. Just at this point in the heavens we find Scorpio, the Egyptian serpent, and at the period of time when these cherubim were seen by the prophets, Scorpio held the same relation to the harvest and vintage home, that the ox did to the reign of spring; but the ox represented the covenant of works, Scorpio the covenant of Grace. The query here arises, why the head of the eagle occupies the place belonging to the serpent. That matter must be explained by a reference to the *precession* of the equinoxes. We have stated that the equinoxes were in the ox and scorpion when these cherubim were described by the prophets. The vernal equinox is now in the sign of the lamb, and in the constellation of the fishes. The sun crosses the equator at a point about one hundred rods distant from the place at which it

crossed the preceding year; consequently, the equinox is approaching or coming down into the wintry constellations. At this rate of travel, it passes through one sign of thirty degrees in about 2140 years. By this process the constellations of Aries, Pisces, etc., are ascending into the region of light, and Scorpio, Libra, etc., are descending into the land of darkness, or the bottomless pit. It was thus that the old serpent, the dragon, fell from heaven and became the leader up of the hosts of hell. The lamb is now the leader up of the hosts of heaven, and he and the serpent are the most deadly antagonists.

"When Jacob gave his blessing to the twelve patriarchs, he assigned the serpent to Dan: 'Dan is a serpent, an adder in the path.' But about this time the serpent fell below the equinox, became a sign of evil import and Dan rejected him for his monogram because Scorpio was the sign accursed, and he took for the figure upon his banner Aquila, or the eagle, a constellation nearly north, having in his neck the large star Altair,—a star that is on the horizon at the same period of time with the star Antares, in the heart of Scorpio. When Scorpio occupied the position in the heavens that the balance now holds at the equinox, the serpent held the most prominent position as a symbol of life among the animal creation, and as some nations believed the covenant of grace, or the autumnal, to be superior to the covenant of works (even as do many of the religionists of our day), they called the whole by the name serpents, or rather seraphim. Isaiah saw his cherubim in Judea, the land of serpents and generations of vipers (Christ), and Ezekiel saw his while in captivity in Chaldea, when the ox was more highly prized.

"By this same *process of change,* Scorpio will *yet reach the position now held by the lamb;* be transformed into an angel of light, and become the leader up of the heavenly hosts, while Virgo, Leo, and the whole heavenly constellations, one by one, will fall, as did Satan (Saturn) like lightening from heaven. Modern astronomers, however,

have determined to keep the old serpent in the bottomless pit, by making the signs of the constellations of Aries and Libra follow the equinoxes in their precession. By this means the lamb will ever be the leader up of the heavenly hosts in the vernal equinox, crossification at passover,* and the astronomical hierophant will always be enabled to say to the uniniated: 'Behold the lamb of God,† that taketh away the inequalities of the wintry world.' The precession has thrown some of the ceremonies of the modern Church out of their proper place, because of the confusion that ignorance has brought in the Churches. Lent is in point; the observers of this fast having lost its origin and purport, do not know when it ought to begin or end.

"But to return to the cherubim. John, the revelator, saw the four beasts around the throne, and a lamb in the midst of the throne, representing the vernal equinox in Aries, because the lamb was the constellation into which the sun came when he triumphantly entered his kingdom, having overcome the powers of darkness and cold in winter, and ascended the throne of his glory.

"When Jacob blessed his twelve sons he gave to each the peculiarity of one of the constellations. Judah had the lion; Reuben, unstable as water, had Aquarius, the water bearer; Dan the serpent; Issachar the crab. The phrase 'Issachar is a strong ass,' is explained by the fact that there are two stars in Cancer called the two asses. 'Joseph is a fruitful bough, whose branches have gone over the wall,'

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*The vernal equinox is said to be in Aries, although in *fact* it is in Pisces, that is, in the *sign* of Aries, but the *constellation* of Pisces. At a period of time quite remote, the vernal equinox *will again be in* Scorpio, and he will *regain* his lost estate, although astronomers probably will mark the *sign* of Aries in Scorpio, and the masses will suppose that the vernal equinox is in the lamb, unless the knowledge of astronomy covers the earth as the waters cover the great deep. *Possibly a new school will arise to teach the truth.*

†The Lamb was God's monogram.

represents him in November (Sagittarius), when the vine had grown to its fullest extent. 'His bow abode in strength,' is explained by a reference to the constellation, in which he is drawing his bow. The story of the coat of many colors is a parable, in which was described the variegated beauty of the forest in November, 4000 years ago. This beautiful coat excited the envy of the eleven months, and he was sent into Egypt by falling below the intersection of the equator and ecleptic. Parabolically, the five wintry constellations were Egypt and Sodom. These tribes represented the twelve signs of the zodiac, and they had a sister named Dinh, who was, correspondingly of course, the moon (Isis). The same name, spelled somewhat differently, is Diana of the Greeks, who, as all scholars know, was the moon, and her likeness as she draws her bow, is to be seen when the moon is at her full, for Diana was a mighty huntress. The cherubim was a prominent symbol among the ancient nations. One has been dug up from among the ruins of Ninevah, having three of the four faces described by John and Ezekiel. When rude winter had expended his fury upon the desolated earth, and had been compelled to yield his dominion to gentle spring, the ox or calf (which then occupied the position now held by the lamb) became lord of the ascent and the leader up of the heavenly hosts; and when balmy spring, the season of flowers, gave place to summer, with its fierce heat, its fruits and smiling meads, the dominion passed to raging Leo, or the lion, and he in turn became the leader, and marshalled his starry phalanx upon the heavenly plains. And thus in turn, as each succeeding season followed his predecessor, the dominion passed to the eagle, and then to the water bearer, who was represented in the cherubim by the face of a man. These beasts, as before stated, were on the four banners of the royal tribes of Israel. Combined into one, or formed into the cherubim, they became the representative of the silent flowing year. Ezekiel's cherubim had a calf's foot, to denote the point on the meridian where the

sun crossed over at the vernal equinox. Although the various nations held the cherubim in such high esteem, they generally selected one of the four beasts as the object of special worship. Thus the ox was worshipped in Egypt, India and Britain, China and Japan, Persia, Greece and Peru. As the ox was the predominating figure in the cherubim, so it was the most universal symbol of idolatry, and was frequently worshipped in a compound form. He was the emblem of Noah or the great father, and the ark was called *Ken-Taurus*, the stimulator of the bull. He was worshipped with splendid rites when the sun was in Taurus. A bull was also the well-known symbol of Bacchus, who is styled in the orphic hymns 'the deity with two horns, having the head of a bull.' The lion was adored in the east and in the west, by the Egyptians and the Mexicans, as a most powerful divinity. The same animal was emblematical of the *sun* in Tartary and Persia; and hence, on the national banner of Persia a lion was emblazoned, with the sun rising from his back.*

"The sovereigns of Persia have for many centuries preserved as the peculiar arms of their country, the sign of the figure of Sol in the constellation of Leo; and this device, which exhibits a lion couchant and the sun rising at his back, has not only been sculptured upon their palaces and embroidered upon their banners, but has been converted into an order, which in the form of gold and silver medals

*Here we must bear in mind that the bull had the same meaning as did the phallus, for it was the symbol of the mighty generative power in its one respect and of the *re*-generative power in its other aspect. The sun was the symbol of God, and since God cannot people the world without this power, it is easy for the student to see into the mystery of these two, for neither can exist without the other. God cannot people the world without the *generative* force or without the bull or phallus and if the world is not peopled heaven cannot be peopled with immortals. Herein lies the great *mystery* of *all* religious beliefs, to solve the mystery is to be immortal.

have been given to those who have distinguished themselves against the enemies of their country. As the chief increase of the Nile occurred when the sun was passing through Leo, the Egyptians made the lion the type of an inundation. All effusions of water were specified by this characteristic; and from this has come the custom of passing the water from reservoirs and fountains through the mouth of a sculptured lion.

"The eagle was sacred to the sun in many countries, particularly in some parts of Egypt, Greece and Persia. In the Bible the king of Babylon is termed an eagle. It was reputed to have fed Jupiter with nectar in the Cretan cave, and was certainly an emblem of his dominion. With the British Druids it formed a symbol of their supreme God; it was embroidered on the consecrated banner of the Mexican princes; and the common ensign of the Roman legions was the golden eagle."

The *man,* or idol in human shape, was worshipped all over the world; for which custom this reason has been assigned by Porphiry, when charged with worshipping God *under the figure of a man.* He allowed the deity to be invisible but thought him well represented in that form; not because he is like him in external shape, but because that *which is divine is also rational.*

Dr. Reese remarks that "cherub or cherubim in Hebrew is sometimes taken from a calf or ox. In Syraic and Chaldaic the word cherub signifies to till or plough. According to Grotius, the cherubim were figures resembling a calf. Bochart and Spencer think they were similar to an Ox. The figure of a cherubim was not always uniform, since they are differently described in the shapes of men, eagles, oxen, lions, and a composition of *all* these figures put together. After all the suggestions and conjectures of learned persons, it still remains to be determined what these emblematical figures were intended to represent." If such men as Dr. Reese would give ancient symbolism a candid investigation they would not manifest their ignorance by saying: "It

remains to be determined what they were intended to represent." The various cherubim differed much in their form and general appearance, the most common form having been the ox. The brazen laver of Solomon's Temple rested upon twelve oxen, representing the twelve constellations. Moses was such a firm believer in the lamb (Christic) emblem, that the cherubim upon the mercy seat had the face of a lamb, as he was directed to set them on the lid of the ark facing each other over the mercy seat; the vernal equinox having passed into the lamb, consequently *he* had become the leader up of the heavenly hosts. After the death of Joshua the Jews relapsed into semi-barbarism and lost the knowledge of this science, and the lamb was not perpetuated in the nation as the leader. After the Babylonish captivity, Ezekiel and Daniel revived the system, but as the Chaldeans had retained the ox, he still continued to figure as lord of the ascendant in the cherubim which they saw. In the New Testament era the lamb (Christic spirit) was introduced again, but was placed by John in the midst of the other beasts, because the ox *had become too sacred to be displaced* and *not* because it should not have been displaced. The cherubim that has been exhumed at Ninevah had but three faces, it being deficient in the face of the man, thus representing the period when there *would be no winter*, in other words, *the mystery of the time when the lamb and the serpent would be friends*, the prophecy of the *millinium*. But be their forms ever so varied, the cherubim was an astronomical figure or symbol *representing time*, or the *different eras of evolutions*. This symbol is capable of a great variety of applications and adaptations to the demands of the curious; consequently it formed the basis of an almost endless variety of parables and riddles, and assisted the Revelator most wonderfully in making up the Apocalypse. The encampment of the Israelites, which was in the form of a hollow square, the four royal tribes at the angles of each had these four beasts emblazoned on their banners. The earth was then supposed, by the masses and

many of the leaders, to be an oblong square, stationary, and the grand centre of the universe. By turning to the 49th chapter of Genesis, the reader will find the record of the blessings bestowed by Jacob upon his twelve sons. In that record all may learn which were the royal tribes, and what constellation in the zodiac each tribe represents.

In the arrangement of the encampment by Moses (Numbers, chapter 2), the blunder was committed by placing Reuben in the south side, or next to Judah. Judah was the lion's whelp, and had the east assigned to him. According to the science, the lion being in the summer solstice, the south would have been his appropriate position; but as he constituted the "empire state" of the nation they placed him in van as they were travelling eastwardly. Reuben belonged opposite, as the water-bearer, his monogram or presiding genius was in January, opposite Judah or July. Moses never arranged the tribes as they are described, *unless,* as some believe, Reuben had *exchanged* banners with Ephraim.

"We have said that the cherubim divided the heavens into four equal parts. These points of division are marked by four principal stars, one in each of the four beasts, viz: Aldebaran, in the head of the bull of April; this star marked the point of the vernal equinox when the planisphere was projected, or when the bull or ox became the lord of the ascendant. The star Regulus, in the heart of the lion, marked the summer solstice. Antares, in the heart of the scorpion, marked the autumnal equinox in the old Chaldean and Egyptian zodiacs, but Dan, and others rejected Scorpio because it had become the sign accursed, and in its place adopted Aquila, the eagle, having the star Altair for its emblem. The star Fomalhaut, in the eye of the great southern fish, formerly reckoned in the constellation Aquarius, and united with it by the river Aquarius, marks the point of the winter solstice. It was the custom in ancient times, and even in comparatively modern times, to place the figures of the cherubic animals on the title pages

of their books to indicate the subject therein contained. For an example: if the cherubim had prefaced the second chapter of Genesis commencing at the fourth verse, at which the book should begin: 'these are the generations of the heavens,' etc., they would thus indicate that allegorical astronomy was to be found on its pages. The knowledge of the cherubim, as we have repeatedly shown, was by no means original with Moses and the Jews, for we find them often alluded to in the ancient Chaldean writings as the cherubim of the heavens, and they often treat of the heaven of the cherubim.

"The ancient Egyptians describe four sacred animals, which Clemens Alexandrinus tells us were carried like those of the Israelites, at the head of the processions; and he tells us they represented the four seasons, of which animals the eagle was one. Note on American eagle.

"In the Persian zendavesta we are told of the ancient Persian cherubim, with the four principal *stars* which watched over the four corners of the world, which were the four stars which determine the four seasons or solstices. In Daniel's vision of the four beasts he followed the Persian projection of the spheres. In the earlier editions of the four Gospels, the lion was the vignette of Matthew; the bull faced the title page of Luke; the face of a man, or Aquarius, was the vignette of Mark, and the eagle was the frontispiece of John. In John's vision of the white throne and the four beasts (Revelations, chapter 4), the cherubic beasts, including the calf, were 'in the midst of the throne and round about the throne;' but in the fifth chapter he saw another beast in the midst of the four beasts, even a lamb, as it had been slain, having seven horns and seven eyes. These beasts had eyes before and behind, representing the stars, while the seven horns and seven eyes of the lamb are the seven planets. On the large stained window of old Trinity Church, on Broadway, New York City, may be seen the four Evangelists, each with his cherubic beasts; Matthew with his lion, Luke with his bull, Mark with his man, and

John with his eagle.

"Thus from the earliest ages, and throughout the various nations of the earth, these four beasts have been the sacred emblems of religion. They have occupied the foreground of every ancient system; they were the Elohim that, according to Genesis, created or *renovated* the earth; they were the cherubim upon the mercy seat; they were the beasts most prominent in the visions of the prophets throughout the Old and New Testaments. They constituted the coat of arms of the Evangelist, and last of all the most puisant old Trinity, the mother of a haughty brood of pagan churches in New York City, thus heralds forth her paganism by giving these four living creatures a most prominent seat in her synagogue.

"And without even having an idea of their symbolism, or the *inner* meaning of what they teach to mankind had she eyes to see."

Chapter IX.

Thus far we have been gleaning from all religions and forms of belief in order to show that *every* form of religion, and every doctrine, has always had its counterpart in various parts of the world, and that they are all the children of one common parent. Theologians are compelled to admit that many of the doctrines and forms of the ancients are identical with the Christian system, but they always contend that the ancients gathered their ideas from the Jews or Christians. This we have proven to be absolutely false, for these ideas were old centuries before there was a Jewish faith.

In teaching theology in our colleges, it is not to be supposed that the student will go beyond the Greek and Roman Church, and thus when there appears any similarity it is disposed of in a summary manner. We have therefore been purposely bringing the evidence from a period of time far anterior to the Jewish and Christian era. In fact all of the Greek and Roman paganism was borrowed from the Egyptians and what is far the worst of the matter is the fact that they have borrowed these symbolisms without given credit and *without knowing anything of the inner spirit and the mighty and sublime truths which the Egyptians knew and understood so well.*

Two nations of the East claim David and Solomon as

their ancient kings, and endow them with the *same* qualities. The Arabs of the desert, in their national legends, recount the military prowess of the one and the great wisdom of the other. A large proportion of the history of each is *not* fabulous, is written according to the pattern shown to and by the learned in the mount or high places, where the schools *initiated* their followers in the mysteries of the "kingdom of heaven." David's wars, concubinage, and wicked amours with Bath-Sheba, and that fairest virgin of all Israel, were the mystical personifications of the conjunctions of the sun, moon and starry hosts and *also shadowed forth the grand secret of power taught in the mysteries of initiation, which was the inner and never even hinted at to the masses except by Moses and then only to be cast aside and the emblem of the mysteries worshipped.*

"David in his royal state, was the sun of the nation over which he reigned, and the conjunction of the sun with the lesser orbs were related as though they were the actions of men and women. His conflicts, even if some of them were real, were amplified to correspond to the conflicts of the sun with the frosts of winter, and his victories made to compare in brilliancy with the complete triumph of the sun in the summer solstice. The kings whom he subdued represented or were the wintry constellations, with their numerous starry hosts, who were put down by David (the sun) when he ascended the throne of Es-ra-el and reigned in power in the season of plenty. His intrigue with Bath-Sheba* means nothing more or less than the entrance of the sun into the constellation of Virgo, the prolific mother of so many children, who are always of the royal lineage. Her

*Bath is daughter, Sheba is seven; Bath-Sheba was the daughter or virgin of the seven summer constellations. The Queen of Sheba was the same virgin, the queen of the same seven; that story being another allegory. There were humans in this name and their life is symbolized by this legend. Instance: the son of the Queen of Sheba being the natural son of Solomon.

husband Uriah (Ur-i-ah), the high or exalted light, is the same constellation (Youseppe) that is always on the right of the virgin, and alluded to when treating on Paradise in a former chapter. Bath-Sheba was the daughter of El-i-am (the sun, the self-existing, father); she was also the mother of Sol-om-on (the name of the sun in three languages), containing the trinity of deity in his own name; also the grand omnific word, and was thus from his peculiar lineage, viz: child of the sun by the harvest queen, the virgin of August, who yearly gives birth to a royal child and yet ever retains her virginity,—fitted for a presiding genius of the Masons, for wisdom personified, and as a household of all the eastern nations.

"The allegory representing David in his old age as feeble and losing his heart, to remedy which the fairest virgin in all Es-ra-el was brought to him, was invented to explain a phenomena in nature but little understood at the time.* The summer solstice was then in Leo, but August, where Virgo has her domicile, was so much hotter than June, that in the then infancy of natural science the learned explained it, as theology has always explained difficulties, by wrapping it up in a myth. They therefore said that the heat of the virgin of August was added to the rays of the sun to perpetuate his heat as he was travelling down toward winter. In the name of this virgin we also find the root of the name of the sun in three dialects. It is said that old David was covered with more clothing by his servants before the virgin's heat was added to his, denoting that even the clothing of a bounteous harvest could not perpetuate his heat. The story of Tamar, the daughter of David, ravished by her own brother, seems to be a repro-

*This also has an *inner* meaning which was taught in the priesthood to the initiates alone. It was never hinted at to the masses. It has reference to the same mystery as the "Elixir of Youth" of the old Alchemists and therein is taught the mystery of the prolongation of life by many years.

duction of the same allegory, for like Joseph, she had a dress of variegated colors, denoting the beauty of the landscape in the harvest month.

"We have another personification of the travels and conflicts of the sun in the history of Samson. Samson in Hebrew means light. His great strength lay in his hair, just as the strength of the sun is in his rays, for the sun shorn of his locks is almost powerless. Samson's great strength manifested itself in Leo at the summer solstice, when he slew the lion by absorbing him in his rays; he was then on his way down to Timnah; on his return, after a period going down to Timnah again, he finds honey in the carcass and fed upon it. The explanation of this is to be found in the fact that in ancient maps of the heavens Leo was represented with bees passing in and out of his mouth; even this, however, is not necessary to the proof, for Leo, about 4000 years ago, was the honey month or the season of the greatest profusion of flowers. Is it to be supposed that the honey bees ever were silly enough to build their cells and commence laying up their winter's store in the decomposing carcass of a lion, or if not decomposing, in one that would be speedily devoured by wild beasts? If, in reply to this, some superstitious one exclaims: "All things are possible with God," we answer, we do not think it possible to create bees so silly. Samson after the great exploit goes to Gaza (Goat of December), and at midnight (Christmas morn), takes away the gates and carries them upon his shoulders *up* to the top of a hill that was before Hebr-on. Afterwards he is shorn of his locks just at the time that he leaves the lap of Delilah (Virgo). The Bible says he was shorn of his *seven* locks; these seven were the seven warm months wherein the strength of the sun lay; having lost these seven months, winter—the signs of evil import (Philistia), put out his eyes, and he was carried blind *down* to Gaza into the depth of winter, and was there in prison. Now it came to pass that as the lords of the Philistines met in the temple of Dag-on, Samson took hold of the pillars of

the temple and slew more at his death than during his life. These pillars of the temple were the *same* as the posts of the gate that he carried away at a former period; but here the scenery or adjuncts, or the external covering of the same story are changed. In the former case when he carried away the gates the winter represents the sun as sleeping, and at the exact moment of the winter solstice arising from his slumber to inaugurate the new year, and at midnight, or exactly twenty minutes after, tearing down the gates of winter, or frost, and taking them on his shoulders up to the hill Hebr-on, or the vernal equinox. In this the writer represents the expiring year in Dagon (the fish god), or the constellation of the fishes, as destroying the power of winter, because in his death he breaks the power of the old year and gives place to the new year's sun, who is born in three days after his death; for it must needs be that the sun of the old year dies that he may rise again, and thus fulfill all righteousness. In this we again see foreshadowed the mystery of the Christ and that the life of Jesus was built upon this symbolism. As often stated, Jesus did live and he *did* live much of the life claimed for him, but said life is dramatized after the ancient sun legend.

"In mystic or parable writing the ancients made use of fictitious names, as do our modern writers of romance or tales. But a very common method in vogue among them consisted in using the names of the sun, as before remarked, compounded often threefold to denote the trinity, but whereas a continued repetition of the same name would explain the riddle without the necessity of ploughing with Samson's heifer (Taurus), therefore the name itself was commonly hidden under the veil of a foreign language, or by transposing the roots or monosyllables. With our limited knowledge of ancient languages we are struck with the frequent recurrence of these names of the sun in some of the dialects with which we are acquainted; a better acquaintance with those idioms would add vastly to the stock of our knowledge. *Om, On, Ab, Ad, Am, Ac, Io, El, Es, I-ah, or*

Jah, and some others, as has been stated, are the simple names of the sun or God. Let us apply this test to the story of Samson, and although it may *appear* imaginative, it will assist us in analyzing other words. Manoah was the father of Samson. Transpose the first two syllables and we have *Am-on-ah*, viz: the father, being, *most high.* Take from Samson the veil of the letter S repeated, and you have *Am-On.* Take from Delilah the letter D and we have *El-il-ah,* the name of the sun repeated, ending in *ah,* the same ending as has Jehovah.

"The story of the foxes is a bungling translation. The word foxes and sheaves are so nearly alike in the Hebrew that one was taken for the other by the translators. The parable was intended to represent a period of intense heat, when the sun in supposed wrath set fire to the already gathered harvests of Philistia. All nations having a literature have left on record traditions of intense heat, caused by the sun wandering from his course and threatening the world with a general conflagration, which conflagration they say will yet take place. This tradition has furnished material for scores of allegories which in various forms have descended to us. Jesus uses it to describe the speedy destruction of the Jewish nation, under the figure of a general conflagration of heaven and earth. The burning up of the Philistines' harvest is a fragment of the same story. The story of Baalam and his ass is the same allegory, under another form and surrounded by other scenery. Baalim was the name given to the twelve constellations, or in other words the plural of Baal. In this case he was the sun personified, or the united power of the Baals combined in the sun. The time chosen by the writer was when the sun was in June, in conjunction with the two stars called the asses by astronomers (see Jacob's blessing on Issachar), the same on which Jesus rode in triumph into Jerusalem. Baalim is represented as riding on one of them until he comes to a boundary (tropic of Cancer), represented by a wall, and at this point the ass sees the angel of the Lord,

who with a drawn sword forbids his further progress. Here the ass is represented as speaking, in the same sense—that is, allegorically—that the vine speaks when it says: "Shall I leave my *wine* that cheereth the heart of God and man?" etc. (Judges 19:13.)

"The Greek writers have given us the most complete record of the intense heat, and the dangers of a general burning that once occurred in consequence of the sun's aberration from his proper course in the allegory of Phaeton. They say that the intense heat of that period dried up the blood of the Ethiopians and turned their skins black. Phaeton by craft obtained permission of his father Phoebus to drive the chariot of the sun for one day, but the prancing steeds, soon learning that a mere child held the reins, left their proper course and dashed away toward the north and soon threatened the world with destruction. Here follows a dialogue between Jupiter and the sun, in which the subject is condensed into a few words:

Jupiter: Wretch, what have you done, to leave your chariot to be guided by a young fool, who has burnt up one-half of the world and froze up the other; in so much that had not I struck him down to the ground with a thunderbolt there had been an end of mankind.

Sun:. I confess, Jupiter, I was mistaken that I could not manage my son, nor endure the tears of a mistress; but I did not think so much mischief would have come of it.

Jupiter: Did you not know the fury of your horses, and that if they turned never so little out of the way, a universal ruin followed?

Sun: I knew it very well, and therefore I put *Thaeton* into the chariot myself, and gave him all necessary instructions, but the horses not finding their conductor with them took head, and he became dazzled with the splendor of the light, and frightened with the abyss he saw beneath him. But he has been sufficiently punished, and I also in his punishment.

Jupiter: In the meantime, give Phaeton's sister orders

to bury him on the banks of the *Eridanus,* where he fell, and as a recompense I will change them into poplar trees, from which *amber* shall distill, as a symbol of their tears."

The change of names of the patriarchs had also an astronomical signification, and was simply the process of conferring a title, a practice that has been perpetuated. Abram was the first or father of time, and it was as the personification of time that his offspring would exceed the sand and stars in number, and it was by the addition of *ah* that he became the father of elevation, the word *iah* or *ah* denoting the *most high.* Isaac was more particularly the sun, the offspring of time. His name analyzed is *Is-a-ac* or *Es-a-as; Is* the fire, *a* one or first, and *ac* the root of Bacchus, which is the first fire or heat of Bacchus. Jacob analyzed is I, the *self*-existent, *ac,* Bacchus, and *ob,* the serpent. *Es-au* was the *first* fire or first born; but Jacob, under the name of the Father Serpent, cheated him out of his birthright, and had his name changed to *Is-ra-el,* the Father, Sun, etc. His twelve sons were the twelve months or constellations, and his daughter Dinah was the moon, the same as Diana of the Greeks, although spelled differently for a veil to the riddle or parable.

"The parable of Abraham about to offer up Isaac is a beautiful myth relating to the vernal equinox. Isaac (the sun) was brought by time up to the same mount to which Samson carried the gates of Gaza, viz: the vernal equinox; but Isaac escaped and went on his way rejoicing, while the ram, or lamb of March was caught in thicket, caused by the conjugation of the equator, the ecliptic, and the sun, and was allegorically offered upon the altar.

Chapter X.

"The serpent as a *symbol* deserves a more extended notice than the brief remarks yet made in this work. Serpent worship became the most widespread system of any simple *symbol worship* under heaven. He figured in heaven extensively, and was the leader up of the hosts of hell. He brought in death and all the ills that flesh is heir to, and yet he was the symbol of health, of wisdom, and of beauty.* While the race was writhing under the effects of his bite through Eve, but more especially while the Israelites were dying from his venom in the wilderness, he was *crucified* in a brazen form as a saviour from his own poison; and to accomplish this the Jews must needs, by the express command of Jehovah, violate another command of his, viz: that which forbade the Jews to bow down to graven images. We have already hinted that the serpent, in consequence of his

*The mystery of the serpent and the mystery of the phallas are the same. While the "*serpent*" is lifted up it becomes a symbol of health, vitality, immortality and *re*generation. It is then a symbol of all that is good and true, wisdom personified, and the key to all the mysteries. Moses taught this to the people in the wilderness. When thrown down, he becomes the symbol of all that is evil, the symbol of all bitterness, strife, and all that comes under the word *evil*. Cursed is he who casts his seed upon the ground. Moses and the prophets taught this mystery but the people,

form, superseded the other form of symbolical worship: the *phallim* worship of India and Egypt. The reptile has himself been both the dread and wonder of man in all ages, whether considered as an emblem of God or the Devil. As an emblem of the former, he has inspired a religious awe and veneration; as a symbol of the latter, he has ever been considered a sign of evil import. On the one hand, his bite has produced speedy death; on the other, he has possessed virtues that have arrested the march of the grim destroyer when all other remedies have failed. He is the genius of the practitioners of the healing art, symbolizing their skill if not their subtlety; also the cause of the most baneful disasters that torment the race. As a *seraph* in heaven, he is represented as unceasing in his praises; as a devil in hell, he is the uncompromising enemy of God; as the chief of police in heaven, he was ever ready to do the bidding of Jehovah, as a lying spirit in the mouth of Ahab's prophets, or to tempt David to number Israel; and as the arch fiend in Pandemonium, he is represented as incorrigible in his disobedience to the mandates of heaven. He is called by John (Rev. 12:9) the great Dragon, that old Serpent, called the Devil, and Satan, which deceiveth the world. These four names are synonymous. Ancient astronomers have given the name Dragon to the great serpent of the pole; the same that represents as having seven heads and ten horns. In the language of another, writing upon the peculiar fitness of the serpent as a symbol: 'Serpents were worshipped in Persia, and throughout the east, and had temples built to their

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instead of lifting up the serpent allowed him to crawl upon the ground and the result has always been evil. *There can be no regeneration without the lifting up of the serpent.* Men may preach and teach whatever they wish, there cannot be regeneration without the lifting up of the "serpent." This was the mystery of initiation and the main secret taught by the Egyptian Brotherhood and immediately that he had led his people from Egypt he tried to teach the mystery universally, with what results we know from history.

honor, under the express titles of "the greatest of all gods, and the superintendent of the whole world." By their truly magnificent and silent motion in progression, they represented the elliptical orbits of the planets; and their bright scales the countless millions of stars, revolving orbit within orbit, yet never clashing; and advancing, as our whole solar system has (by the only late discoveries of Halley, Lemonnier, Cassini, and Herschell), been ascertained to be advancing, the whole together through infinite space toward the constellation Hercules; yet all guided by one purpose, all with one life instinctive. Their motion without the aid of limb, or any splitting or division of the body in any parts, presented the most lively type of the unity of the Godhead, his independence of all foreign support or assistance, his strength in life being in *himself*. By putting his tail in his mouth the serpent is the emblem of eternity; by shedding its skin it is an emblem of immortality, so curiously and enigmatically described by St. Paul: 'not that we would be unclothed, but clothed upon.' By its hissing noise it represents the voice of God, which was never distinctly articulate, but always very terrible, as Jeremiah assures us 'that the Lord will *hiss* unto them from the end of the earth: and he will *hiss* for the fly of Egypt.' But, above all, its sanitive or healing powers rendered the serpent the universal emblem of health and salvation, and the invariably attendant symbol of the gods called *Saviours*: Hercules, Apollo, Aesculapius, Bacchus, Mercury, Adonis—all are characterized and known as Saviours by the accompanying symbolic serpent."

"The serpent having become a universal symbol, and with the tail in his mouth representing eternity, the universe, the sun, life and death, heat and cold, etc., symbolizing, indeed, a great variety of forces and passions, became a subject of a great variety of enigmas. One great art in ancient hieroglyphical writing consisted in a metamorphosis of one being into another, or a system of metonymy by which, according to Walker, one word is put for another,

while metamorphosis is a change of shape. Ovid's metamorphosis, as a sample of the latter has stood the test of time, and is a work that all should read who can look within the veil in which it is enshrined. The allegories about the serpent are of this kind: by metonymy the name serpent is put in for sun, whenever the writer needed it in his plot, and the sun under the veil was metamorphosed as the imagination or whim of the writer demanded. He was thus metamorphosed into the seraph in heaven, and the arch fiend in hell; and according to the Apostle it is no marvel, 'for Satan himself is transformed into an angel of light.' In Isaiah he is called Lucifer, son of the morning, rendered in the margin of some Bibles, Day Star, the same name that is applied to Jesus in the New Testament, or as he calls himself in Revelations, 'I (Jesus) am the bright and morning star.' Again, 'To him that overcometh will I give the morning star,' that is Lucifer; the name itself meaning bearer of light. This metonymy is illustrated in the case of the two Sauls. The name Saul, in the Hebrew Sheol, is in some places translated hell. Saul, then, was a personification of hell, that is to say, the Devil or the serpent. When the Jews were determined to have a king against the will of God, he served them as he does all rebels,—sent the Devil to reign over them unto the period of their deliverance from the wintry state, when Sheol, Hell, and the Devil, must needs give place to David, who by metonymy was the sun in his summer tour. His trouble from Saul typified the genius of cold seeking to destroy the flush of spring. The meeting of the two in the cave was symbolical of the birth of the year on Christmas morn, in that veritable astronomical cave where all the gods are born, or where they rise from their *three days* incarceration. The other Saul was this same Sheol or Hell, and in his breathing out slaughter against the Church proved himself a worthy representative of the lower regions. Journeying to Damascus he was stricken blind, and thus continued without eating during the mystical *three* days that the sun (Son) seems lifeless

(buried) at the winter solstice. By metonymy Saul (Sheol) was the sun descended into hell, stricken blind in the winter solstice, and then coming up from the lower regions into summer he preaches the faith, the baptism of the Holy Ghost and fire that he attempted to destroy while in the wintry state. His name is now metemorphosed into Paul, an abbreviation of Apollo, who under this name was God in heaven, and under the names Ap-ol-yon and Ab-ad-on was the Devil, that old serpent in hell. The first inkling we have of the serpent endowed with speech in the Bible was in his celebrated colloquy with mother Eve. (The word Eve itself means serpent.) In this dialogue he affirms that if our ancestors but tasted the forbidden fruit they would become as "the Gods, knowing good and evil."* God himself, or rather Jehovah the Gods, said among themselves, 'man has become as one of *us*, knowing good and evil.' The serpent is represented as the adversary of God and man, from adversarius of the Latin. The word simply means opposite, the reverse to. A line drawn through the Lord of the Ascendant, that is, the constellation in which the sun happens to be at the time, would pass through the Diabolus or Lord of the opposite sign. The term *adversary* of the English, *Le Diable* of the French, *Diabolus* of the

*Here again we find the same mystery of the serpent. Had man not, by his *desires*, "fallen" into material form, man could not know either the good or the evil. Woman "fell" into the material form at the same time that man did, it was no serpent that tempted them but the serpent—*desire*—within themselves. After the "fall" into the material form, they could not know anything without the creation and here again the serpent *"desire"* tempted them and through the temptation they knew generation and that which was good or bad, the *mystery* of *re*-generation was now reserved to them and this could only be accomplished by the birth of the "Christ" which was told them could be accomplished. We here find that the serpent of *good* and the serpent of *evil* are *one* but in *different manifestations*. If the student will bear this in mind he can solve all the mysteries.

Greek, came from the simple idea that the genius of cold and darkness is antagonistic to the sun, and is ever standing over as an opposer; hence all lovers of warmth necessarily look upon the opposing forces in nature as evil, or personified into the Devil. An ox gives the favorite form, after which image modern theology paints its Devil, with his horns and cloven hoofs; and yet this same ox, under the name of cherub and cherubim, is represented as the body-guard of Jehovah in heaven; and the snake, under his proper name of seraph and seraphim, unceasingly chant his praises. Most of the important grains—wheat, rye, barley, etc., derive their generic name from the serpent tribe. They are called cereals from Ceres (Virgo), the Greek harvest queen; the word Ceres being a compound of *cer*, the first syllable of cerastes, the snake; and *es*, the great fire, the sun. The snake is peculiarly a denizen of the warm regions; in winter he becomes torpid, consequently if he had been banished to the north pole, instead of that *hotter* region after his rebellion, he would have been powerless for evil, and all the machinery of salvation, including popes, cardinals, arch-bishops, priests, missionaries, inquisitions, creeds and formularies, and even the death of God himself would necessarily be dispensed with, and the vast army of non-producers who now live upon the fears and ignorance of the people, would of necessity have been educated to follow some useful employment and preach by their *living*, instead of living by their preaching—symbolism which they do not understand.

"We thus perceive the Devil in the possession of every variety of names that represent interchangeably the most exalted forces and sentiments, and also their direct opposite. He is called Lucifer, bearer of light; he is called the Son of the Morning; he is a seraph and seraphim, the cherub and cherubim of the heavens; he is the roaring lion of the zodiac, walking around seeking whom he may devour,—being simply a metamorphosis of the lion of the tribe of Judah, who in his yearly travels devours or swallows up the

stars of the constellations through which he passes. He is the accuser, but not called the *false* accuser,—the state's attorney of the universe, whose business it was to hunt up and tempt and try the villains or supposed wicked ones of earth, and report to the Almighty, as he did when he presented himself with the sins of God before his throne. 'As the adversary of light he is of necessity the prince of darkness. As the earth presents its whole surface successively to the sun, the illuminated half was the kingdom of heaven; while the dark side, being adverse to the sun, was symbolically represented as the kingdom of the powers of darkness, and literally called *Hades*, or the invisible world, or Hell, or the *Bottomless Pit*, (which, most literally *is* bottomless, there being no bottom nor conceivable limit to the extent of infinite space,) towards which the earth presents its adverse or diabolical surface; and it is none other than the language of the sun eclipsed by the earth, which we read in the allegorical complaint of Jonah, when swallowed up by the Coetus or fish of winter. I went down into the belly of hell,—the earth with her bars, was about me forever.'

"The Devil was also named Abadon in Hebrew and Apollyon in Greek. The first is a compound of *Abba*, father, and *Don*, the Lord; or *Ab*, father, *Ad*, the Lord, and *On*, the being, three names of God, the Sun; the latter, the Greek name, 'is the same as the Latin Apollo, the well-known and universal name of the sun. As in the medals of Nero, this god is represented crowned with laurels, having his quiver upon his shoulder, and that star of Phoebus by his side, with the Greek words, *Apollo Soter*, that is, Apollo, the Saviour.'

"The serpent itself was imagined to be conscious of all the sublime ideas which its physical characteristics typified; by a bold metaphor, it was wisdom itself personified. It was the *Agatho-Demon*, or good serpent, encircling the mundane egg of the most ancient theology of Persia. It was, also, the serpent Ananda on whose mysterious folds the Creator of the world had slept upon the bosom of the ocean during

the calpa, or period of 100,000 years before the Pourans of India."

In Higgins' Anacalypsis is a representation of the Spirit of God moving upon the face of the waters, as copied from one of the ancient cruciform temples in India. On a boundless waste of waters is a coil of nine high serpents, in an elliptical form, their heads rising from one end of the coil and hanging over toward the center, forming a canopy over the head of the sleeping God. This Spirit of God thus moving upon the face of the waters, is represented by a jet black individual, extended at full length upon this serpent bed, who is sleeping, with a crown upon his head to denote his princely rank. The serpents were thus the seraphim in which God rode upon the chaotic watery waste. "It is from the phenomenon of the serpent shedding its skin that Job, who was an Ophite priest, and whose name itself signifies a serpent, deduced his hope of immortality in that sublime, but never understood apostrophe, 'I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though, after my skin, worms destroy this body, yet in my flesh shall I see God.' So the name of Eve, which Adam gave to his wife, 'because she was the mother of all living,' in the judgment of the most learned authorities, including the celebrated Bryant, as quoted by him in the judgment of Clemens Alexandrinus, signified a serpent; so that if we had the true reading of the story of the fall, it might turn out that instead of its having been the Devil who tempted the woman, it was the woman who tempted the Devil,—an insinuation almost more than insinuated in that severe objurgation which Milton represents his Adam as addressing to her after her fall."

"Out of my sight, thou serpent! that name best
Befits thee, with him leagued thyself as false
And hateful: nothing wants but that thy shape,
Like his, and color serpentine might show
Thy inward fraud to warn all creatures from thee
Henceforth, lest that too heavenly form pretended
To hellish falsehood snare them. But for thee

I had persisted happy, had not thy pride and
Wandering vanity, when least was fit,
Rejected my forewarning, and disdained
Not to be trusted, longing to be seen;
Though by the Devil himself, him overweening
To overreach. O, why did God,
Creator wise, that peopled highest heaven,
With spirits masculine, create at last
This novelty on earth, this fair defect
Of nature?"*

"The very earliest sect of Christians was designated by the name of Ophites or Ophiani, on account of their paying divine honors to the serpent. In Egypt was a serpent named Thermuthis, which was looked upon as sacred; and the very name Thermuthis, Josephus tells us, was the name of Pharoah's daughter, the foster-mother of Moses."

"The Devil has always been an object of fear *just in the proportion that man has been ignorant and superstitious;* and he has always sought while in the barbaric state to appease and bribe him. We have before noted that God or the good, was fruitfulness, warmth and life personified, and that his grand emblem was the sun, which by metonymy he became the serpent, who with his tail in his mouth repre-

*This all comes from a misconception of the "fall." Men may prate of the betrayal of women, but for all that, had it not been for her, man would at this day be no more than at the beginning of creation, for without her there can be *no* happiness and heaven itself could not exist without her. As to her falseness, this is another doctrine that men hold to, but not *true* man believes it. She is no more false than is man and in fact, far less so. As to the "fall" itself, no woman tempted man to his fall, the fall of both man and woman was mutual. It was simply the *desire* of the spirit for earthly forms and in that desire they "fell" or in the true version, they *took bodies or forms upon themselves.* The preaching on the fall of man and the betrayal of Eve may do for creedism but no true Christian, much less any initiate, believes that Eve caused Adam to fall, and if she did, he doubly deserves it for, the man who cannot master his *desires* deserves his punishment. The fall is simply symbolical as are all other of these mystical teachings.

sented the disc of the sun. To the nations just emerging from barbarism, when agriculture was in its infancy, and the people had not the art or means to reserve large stores for a famine season, the question of food was the all absorbing one, and they naturally adopted the method of worshipping the powers of fertility, and as naturally deprecated the wrath of the antagonistic forces. In *symbolic* writing, those animals that best represented the warmth of summer became signs of good import, and *vice versa*. There were exceptions to this rule, in consequence of some peculiarity in the symbol; Cancer in summer and Capricorn in winter seem to be of this kind, but the goat being an amphibious monster on the maps, or rather in the skies, represents the wintry state, when there is a general commingling of earth and water. But fruitful virgins, twins, lambs, oxen, etc., were fit emblems of summer; while hunters, fishes, waterpots, etc., were indicative of winter. The serpent (for reasons already given) became the symbol of both winter and summer. Consequently we find him in heaven, and in the bottomless pit. As the Dragon of the pole, he is the genius of winter; as the Hydra, he is high up in the kingdom of heaven; as a part of the constellation of the serpent-bearer, he is the giver of life, and as Scorpio, he is the worm that never dies. In the form of a serpent, under the name of Python, we find the Devil first personified in Egypt, overflowing the land, sweeping away their landmarks, cattle and habitations; next, when the flood was found to be a blessing in disguise, he is the personification of fever produced by the vapors arising from the mud and slime deposited by the Nile; and again in lake Sirbon, amid the stagnant remains of the flood, filled with decaying vegetation, bitumen and sulphur, exposed to the thunderbolts of Apollo, he is consigned to a death that never dies.

"In this stygian lake in Egypt we have the origin of the burning lake, or hell, and in the adverse powers of winter originated the idea of a *personal* Devil. That he in his serpent form was an inhabitant of heaven, we have shown;

his fall from that high estate is altogether astronomical. It has been shown that the serpent was once a part of the Jewish cherubim. This serpent which fell from its high estate was, or rather is, the constellation of Scorpio, the Egyptian serpent. Scorpio has his domicile in October. To explain how that old serpent, the Devil, fell from his high first estate and became the leader up of the hosts of hell, king of the scorpions, locusts, frogs, and all the signs of evil, it is necessary to digress from the plain subject to explain what is termed by astronomers the precession of the equinoxes. It is known by all that the sun in winter is in the southern hemisphere, or south of the equinoctial line. It is known also, that in his return to the northern hemisphere he crosses the line about the second day of March, sojourns in the northern heavens during six months then recrosses the line again in the latter part of September. That part of the heavens above the points of crossing, or rather the constellations in which the sun appears to us to be during the warm months, including March and September, was called by all ancient religionists the kingdom of heaven; while the five cold months, or those below the equinoctial, were called Hades, Sheol, the pit, and other names. It was the hell of the ancients. The sun when it reaches its crossing point does not come to the equator at the same place at which it crosses the preceding year, but passes the line about one hundred rods from the spot at which it crossed before. It reaches the equator sooner each year, and consequently the vernal equinox passes through a sign of the zodiac in about 2140 years.* From this we find

*It is for this reason that it is said that a new age sets in about every 2000 years and that at each such age a new Saviour is born to humanity. There is truth in this. As the vernal equinox passes through a sign each 2000 years, so also, in the past, about every 2000 years has there been born a Saviour or Great Leader of man. The last of these having been the Nazarene. At least twenty different incarnate Gods were celebrated in the East, and taught of in Greece, to each of whom is attributed, and justly so, a history

that about 6000 years ago, the vernal equinox was in May, and the autumnal in November. Thus with the astronomical eye we perceive the zodiac to be a ladder reaching to heaven, on which angels of God are ascending and descending.(*a*) Since the first of May, 6000 years ago, the cherub or ox of April, with his bright clusters of stars, has clambered up into heaven, and for two thousand years the calf of April was the leader up of the heavenly hosts, and then the lamb (this took place at the time of the Nazarene), who had been in adversity down on earth—which symbolically was the lower regions—followed the calf, ascending to heaven, and in his turn became the leader up of the heavenly hosts. In their turn the fishes of February should have followed and taken their place in the kingdom of heaven, and the Catholic Lent have been transformed into a season of rejoicing; but lo! the modern astronomers ordained that the sign should follow the equinox; but to you who are not initiated the veil is over your heart, and you cannot see. If you would know what all this means you must join yourself to those that *know* and the veil will be done away in this day of the Christic power, when men *should* dare to think.

a. This in itself is the outer of that which is in the *inner* and the student must always bear in mind that for the outer symbol or meaning, ay, even for the astronomical meaning, there is also an *inner* meaning or mystery. Thus with the astronomical ladder there is also an invisible ladder for: "Souls of men that have enjoyed ages of progress, and attained to *radiant* conditions of celestial

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similar in general details to that of the Christian's Messiah, but the still more significant facts that these various incarnations all preceded Jesus, the Nazarene, in point of chronology, and that the miracles attributed to him have been sculptured in temples gray with age before the date assigned for his birth, bring their own comment to every mind not closed against the light of reason by bigotry, or incapable of appreciating the *truths* of history. It is once again near time for another Saviour of mankind to incarnate and this will be the coming "Son of Man."

happiness, sometimes *return to earth for material knowledge* (the Christs), to study lower conditions of being, and gather elements of use, imparting in return the *noblest teachings,* and very generally associating their mission with some master mind of earth, through whom they become, by inspiration and *heavenly* influence, the promoters of mighty reforms, great upheavals of human thought, culminating in social, political or religious revolutions. Such were all the Saviours.

On every round of that visionary ladder, whose foot is on earth, whose apex is in heaven—angels who *have once been men,* spirits who have lived and labored on earth and risen from the ashes of death, victor-browed, to a triumphant inheritance beyond; household "lares"—heart loves who have just left us, but still hover on the threshold they have crossed to smooth our rough and rugged path over the stones their torn feet have trod—all such ministers of love and blessing as these, ascend and descend on this mystic ladder, forming an interminable chain of love and harmony between the *highest* and *lowest,* connecting each and all by the links of sympathy, bearing up the tired hands that are dropping life's burdens for very weariness—catching at the outstretched arms that are tossed abroad in the agony of frantic supplication to the God of many creeds and nations, tenderly wafting up to heaven the piteous prayers that long ago they lisped forth in accents as faltering as our own, and returning *inspiration* for *aspiration, peace* and *blessing* for the incoherent appeals of human ignorance and *impotence.* Such is the *inner* mystery of the outer, or astronomical one.

"The vernal equinox is now in the constellation of Pisces, or the fishes of February. But while the angels of God have been ascending to heaven along the ladder of the zodiac at the vernal equinox, what has been transpiring on the outer side? what is taking place at the other gate of heaven? Jacob saw the angels of God ascending and *descending.* During the time that the gods of spring have

been clambering into the celestial city, the gods of autumn have been falling; they have left their first estate, and now at the very point of time when the lamb of March comes up to the eastern gate of the New Jerusalem, Scorpio, that old Dragon which is the Devil, has slipt out of the western, and come down to the earth in great wrath; has left his first estate, because by the precession, judgment was laid to the line and righteousness to the plummit, and he could not stand the ordeal; but since that time he has been the leader up of the powers of darkness, is engaged in unceasing warfare against the lamb of spring and against his seed, for winter seems to have an especial spite against all the young of the lamb species. If the old system of astronomy or astro-theology, had been perpetuated, by the regular operation of natural law in the precession of the equinoxes, Satan, Apollyon, Baalzebub, Scorpio, would have regained his lost glory in about twelve thousand years from the period of his fall, by a repentance or change in his course at the winter solstice; and from that time during a probationary period of about six thousand years, bringing forth fruits meet for repentance, he would have clambered up, entered in at the straight gate and taken his place where the Lamb is now firmly seated in his glory; but alas for Baalzebub, he had no sooner lost his first estate and become warmly engaged in the conflict with the lamb, and before he had enough of it to be heartily tired of the battle, the modern astronomers interfered and ordained that the sign should follow the equinox, and thus by a decree of science forbade the salvation of the astronomical Scorpio (Judas condemned without any chance of salvation); just as the Church has by an *un*scientific decree ordained that Baalzebub shall continue the unequal contest through unending ages, and that all who have enlisted under his banner through their grandfather Adam, unless they quit his regiment within a limited time and according to a priestly prescribed method—even if they have never heard of the method—the same shall never have even a furlough, and

never be permitted to quit the service of old Belial, be they ever so tired of the war.

But now, what will happen when the new era sets in and the Son of Man comes with his doctrine of *love* and decrees that *all* men—including *all* Eves in the term—shall find their *Christs* if they will only seek for him *within* themselves and thus become in truth "the temples of the *living* God."

Chapter XI.

These astronomical phenomena were not the only causes which were in operation to give the masses an idea that the *spirit world* was peopled by a race of *fallen* spirits. Having adopted the belief that the good who had died were located in the Elysian fields, and the bad were shut up in the lower regions, to go no more out forever, they could not avoid the conclusion that all communications from the spirit world were superhuman, with the exception of the return of Samuel, Moses, Elias, Jesus and some others. The ancients had their oracles; the Jews had their wizards and witches, all of whom were alike except in the title bestowed upon them, and all of them were believed to be on terms of intimacy with the daemons, and also were in the habit of disturbing the dead, as did the Witch of Endor. It was considered a great crime to encroach upon the holy rest of the dead, hence in Judea necromancy was punished with severe penalties. Among the Greeks, most splendid temples were erected to facilitate the intercourse with the *daemons** as

*The ancient, as well as the vast majority of modern people believed that the *daemon* was some *outside* influence, force, or spirit, possibly the spirit of a departed. Such is not the case; the initiates nor priesthood never taught this. We have always contended that the *daemon* is the *inner* voice, known as the "still small voice" *within us*. It is the

they were called, both good and bad. In the works of Jamblicus (a Greek), we have a statement of the reason why many of the communications from the spirits were false. He affirms that if the inquirer rushes into the presence of the daemons without the preparations of ablution, prayer, etc.,* he cannot expect truthful answers. The phenomena of obsession by spirits was so universal in past ages that it formed a cardinal point of belief among all the religionists, including Christ and his earlier followers; and only in proportion as the Church has become semi-infidel, do they doubt spirit intercourse until the evidence becomes over-

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conscience of man, it is the great judge who always sits on judgment and man can, by the proper development, become so conscious of the voice *within* that it will speak to him in regard to all matters and warn him when he does wrong. This was really the *daemon* of the ancients but usually being in an *un*conscious state they believed them to be outside spirits or forces.

*This has direct reference to the course of training or development. Through such a course or cleansing process, both the mind and body becomes purified and just in proportion that this is accomplished, in like proportion will be the voice *within*, the *daemon* of Socrates, be able to speak to man. This voice or *conscience* is really more or less active in all men except the most depraved, for no sooner does a man desire to do something which he knows to be wrong, than his conscience, the *daemon* within, accuses him. This can be developed to such an extent that man can question it in regards to all affairs of life and just in proportion to his honesty, development and purity of heart, will be the answers truthful. This is one of the paths of *true* initiation. In ancient times, and even in modern, men will try these things without any training or purification and the result is that they become unconscious with all their foulness, and obsession takes place. The true initiate does *not* need to become unconscious in order to question the voice *within*, he is a *conscious* being. Obsession, while not as numerous at present as in the past, *does* often take place and our asylums are full of such. This should also serve as a warning to spiritualists, not to attempt mediumship until after thorough purification.

whelming, and then they adopt the old pagan notion that they are demoniacal, but all *bad;* the word daemon in its modern acceptation, by the masses, only implying a wicked spirit. There is also another powerful reason why the different sects believe in a personal Devil. They cannot but admit—*because their system requires it*—that there has been great mismanagement in the affairs of this world somewhere, and they must needs have a powerful antagonist of God to foil him in his good intentions, and it is immensely advantageous to have some smaller fry on whom believers can foist their own shortcomings. The *modern* notion in regard to the Devil and his rank and file, had its origin in the shades of paganism, and is perpetuated because the standards of the visible Church requires it.

"Our intense ignorance on the subject of government also tends to perpetuate the idea of a fallen race—fallen through poor mother Eve—who like the vermin of Egypt swarm in horrid broods around us. The silly nurse or parent who is troubled with a diseased or otherwise troublesome child, must needs be furnished with the necessary implements of torture for mind or body, with which to assert and maintain dominion over the tiny subject. Foremost among the horrid forms that are made ghostlike, to dance before the little stranger, is the great *bear* that devours wicked children, or some horrid form is conjured up to frighten the child into submission; and when that little one in some measure outgrows its childish fears, other modes of torture are invented to make cowards of us all. The great *black bear* of our childhood's dread is transformed into the angel of the bottomless pit, and he is ever ready represented as most eager to drag us downward to misery so horrid, that if the teachers of the doctrine of a fire and brimstone hell, with all the horrid paraphernalia of orthodox invention that rests eternally upon it, could for a moment believe what they teach, reason must reel and the darkness of idiotic despair settle down upon their miserable existence. When men cease to look upon God as a vengeful

being; when we *realize* that God is *love* and we—the works of his hands, the children of his care—are safe amid the wreck of matter and the crash of worlds, the Devil will be allowed to die a natural death, and be buried in the same grave with the trappings of sectarian rule and creeds.

"The war in heaven, of which Milton has given such a graphic description, is but part and parcel of this stupendous whole of ancient mythology. On one side were ranged the good angels, each having *el* in his name, the Hebrew name of the sun. On the other were the cohorts of hell, the leaders of which at least were known by *on*, the term applied to the sun by the Egyptians. Micha-el fought and his angels, and the Drag-on fought and his angels, said the inspired penman. John took for his standpoint that view of the whole matter that symbolized winter and darkness by the term Egypt. John had about him all the proclivities of a Jew, and Egypt was synonymous, *to him*, with all that was dark, chaotic and villainous; hence that passage in the Apocalypse, "And their dead bodies shall lie in the streets of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." We therefore find that the names of the good angels were the names of the summer signs of the zodiac, by their Hebrew names Micha-el, Abdi-el, Azra-el, etc., and the bad angels bore the Egyptic names of the winter, or signs of evil import, as Abad-on, Apolly-on, and others. The point of time chosen by the great hierophant, or opener of the sacred inner temple to the initiated, was that age of the world succeeding the passage of Scorpio below the autumnal equinox.

"Belial, the Lord of the opposite, is supposed to have his domicile in that sign that for the time being is opposite to the sign in which the sun happens to be. He is always in opposition. Baalzebub had his domicile in Scorpio. The battle represents the conflict between winter and summer. The great Drag-on of the pole, the region where eternal winter holds his carnival, was the proper leader of the

forces of cold and darkness, while he had for his aids the *Baals* and the *Ons* of Chaldea and Egypt. It was not until the lamb appeared—that is, after months of fierce conflict, —during which the battle raged and victory seemed to alternate, sometimes on the side of winter, until the sun ascending by slow degrees from winter, passes the equinox where he is crossified, and enters the constellation of the lamb, that victory finally perched on his banner, because the winter of our discontent is made glad, for the singing of birds has come, the voice of the turtle in the land, and Belial, Baalzebub, Appolyon, and all the attendant Genii of winter are cast into outer darkness, are shut up in the darkness of the earth's shadow until the sun again enters Scorpio, and the Devil (dark winter) recommences the yearly battle.

"We now come to a brief exposition of the general scope of the Apocalypse. But in order more fully to comprehend its meaning, we need an insight into the sense of the *mystical* numbers, seven and twelve.

The frequent repetition of the numbers seven and twelve, which run through and are held sacred in all the theologies, together with the numbers four and twenty-four, are among the many proofs that the *visible* machinery of temple worship was drawn from the planisphere or tablature of the heavens. The planetary system is designated by the number seven, it being the number of the celestial bodies known as the primary planets, in which the uncreated light distributes itself, and in the center of which shines the sun, its principal focus.

The Ether (Eth) which circulates through the whole universe was represented in the Pyreums of the sacred and perpetual fire kept up by the Magi, and each planet which contains a portion of it had its pyreus, or peculiar temple, where incense was burned *as a representative or image of it.* In the games of the circus, instituted in honor of the god of light, is manifested the religious genius of the Romans. The sun had its horses, which, in the hippodrome, initiated

the course of that orb in the heavens. The circus took place from the east to west, till the seventh round was accomplished, on account of the seven planets. The festivals celebrated by the ancient Sabeans, in honor of the planets, were held under the sign of their exaltation. The Persians formerly celebrated the entrance of the sun into each sign to the sound of music. The planets and seven summer months are interchangeably reduced throughout the worship of all antiquity. The chandelier with seven branches, in the temple at Jerusalem, and the seven enclosures of the temple; the seven gates of the cave of Mithra; the seven stories of the tower of Babylon; the seven gates of the city of Thebes, each bearing the name of a planet; the seven chords of the lyre; the seven archangels of the Chaldeans and of the Jews; the seven days of the week of all people; the seven Sabbaths of seven years; the seven days of unleavened bread; the seven sacraments; the seven golden candlesticks; the seven spirits before the throne, which are said to be the seven horns and seven eyes of the lamb of the Apocalypse, and consequently that they represent the planetary system that receives its impulsion from Aries, or the lamb, the first of the signs, or the constellations which opens the march of the seven spheres. And it would seem that the whole of the starry heavens had assumed a body in the image of the gods; towns were built under their inspection; they were invoked in entering the battlefield, and the unfortunate victim was sacrificed on their altars. The ancient Egyptians led the sacred cow seven times around the temple in the winter solstice; the Bonzes every year carry seven idols into seven different temples; the Bramahns had seven prophetic rings, on each of which was engraved the name of a planet; the Arabs gave to each star seven rays, and seven priests bearing seven trumpets, made of seven rams' horns, compassed the city of Jericho seven times for seven days, and on the seventh day the massive walls came tumbling down to the ground.

The number seven sometimes means the seven planets of

the ancients, sometimes the seven constellations of the kingdom of heaven, or those comprehended in the arch of summer resting upon the two equinoxes. The seven churches, and the seven golden candlesticks, represent the seven warm months. The seven spirits before the throne of *On*, translated *Him*, and the seven angels of the seven churches are the seven planets, as are also the seven horns and seven eyes of the lamb that stood as it had been slain (Rev. 5:6). It requires a knowledge of the qualities belonging to each planet according to ancient starology, or astrology, to clearly discern in each case, in which the seven is brought into use, whether it represents the seven constellations or the planets. The seven seals, the seven trumpets, and the seven vials were various methods of stating the baneful effects of each of the planets upon the world under the most malign influence of the hosts of heaven.

"The number twelve was the most important of all *mystical* numbers. Twelve is admitted by all to be a perfect number. Why? Because the twelve signs of the zodiac, and what their inner meaning represents, comprehend the entire circle of the heavens. All of the twelves of theology are simply various forms of representing the twelve houses of the sun. Thus we have twelve patriarchs; twelve tribes; twelve apostles; twelve foundations to the New Jerusalem; twelve gates; twelve trees, whose leaves are for the healing of the nations; twelve Baals; twelve Ons; twelve oxen, under the brazen laver in the temple; twelve rivers in hell; twelve mansions in the moon; twelve shields of Mars; twelve stones in Aaron's breastplate; twelve pillars in the temple of Heliopolis; twelve altars of Janus; twelve labors of Hercules; twelve great gods; twelve great angels in heaven; twelve rays of the sun; twelve months of the year; and twelve signs of the zodiac.

"The seven churches were, correspondingly, the seven congregations of stars in the seven warm months in Asia, the land of fire, or the heat of summer.

1. *Ephesus,* the Gaelish name of the god Mars, whence our English name for March. This church Christ threatens that he will come and remove its candlestick out of its place. By the precession of the equinoxes this constellation, which 388 years before our Christian era was the first of the Churches, has *been* removed out of its place, and the vernal equinox, which was then in the first degree of Aries, is found at present to have left the second of the fishes.

2. *Thyatira,* that is—*I tread on frankincense*—frankincense, being offered to the sun, when in the constellation of the bull of April—thus April.

3. *Philadelphia—brotherly love*—the unequivocal characteristic of the two loving brothers, the twins of May, thus our May.

4. *Pergamos—height, elevation, marriage of fire;* the sun's highest point of elevation is in this constellation, which dwelleth where Satan's head is. The hydra's head being on the celestial globe, immediately under this Church, Baalim's ass is in this constellation; hence Jesus says, "Thou hast in thee those that hold the doctrine of Baalim." June.

5. *Sar-dis,* a word formed of the Ammonian primitive *sar,* the rock, stone, or pillar; and *dis,* God, afterwards passing into the Coptic, or ancient Phoenician word *El-eon,* the sun, the being; and naturalized into the *Greek,* Latin, French and English word *lion,* that is the lion of July, who having been the lamb of the tribe of Gad or God of March, appears here as the lion of the tribe of Judah or July.

6. *Smyrna,* a word signifying a bundle of myrrh, the offering made to the sun, in the virgin of August, having reference to the fragrant flowers which she holds in her hand, and to the milk pail in the hand of the *Isis-omnia* of Egypt; the Indian *Isa,* and the Grecian *Ceres;* exemplify that amorous compliment in the song of the loves of Christ and his Church, "A bundle of myrrh is my beloved to me."

7. The seventh and last of the summer months, that is of

the *Asiatic* Churches, is *Laodicea,* the word signifying the *just or righteous people,* living, as you may see, in the scales of justice (*Libra*), the balance of September, when the weather is neither cold nor hot, but lukewarm; for which Christ threatens to spew it out of his mouth.

And these seven *Churches*—that is *Holy Congregations;* that is *constellations* that are in Asia; that is in the land of fire, are included within the two covenants; that is coming together; that is the two equinoxical points, when the sun, twice a year, in his oblique march in the ecliptic comes to the line of the equator, as he does in spring, about the twenty-fifth of March, and in autumn, about the twentieth of September, on what is or *ought* to be called Michaelmas Day. And these two *covenants* are respectively the covenant of works, and the covenant of grace; because *spring* is the season for labor in cultivating the earth, and *autumn* is the season for gathering in and enjoying the fruits of the labor.

"*The one,*" says the Apostle, "*is from Mount Sinai, which gendereth to bondage, and answereth to Jerusalem, which now is, and is in bondage with her children.*" That is, the vernal equinox, when that point was in Taurus, the bull, was the time for putting the ox to the plough; and during the reign both of that and the succeeding constellation of Gemini (*her children*), mankind are under the covenant of works, and there can be no cessation of the labors of husbandry. But the covenant of grace (favor), which is introduced by the fruitful mother of August, is *Eleuthera,* that is *liber, free*—Bacchus, the covenant of enjoyment, when the full ripened grapes are to be put in the agony (wine press) in the garden, and to sweat out their precious blood, into the cup of the fierceness of the fury of the wrath of Almighty God,—and "*all the ungodly shall drink it.*"

That part of the Revelations from chapter sixth to eleventh, inclusive, was an attempt on the part of the author to represent the effect of the malign influence

exerted upon the earth and its people by the signs of evil import, (*a*) or the gods of winter. The student of Oriental literature can easily conceive how the prophet, having watched the starry hosts as they were marshalled upon the heavenly plains, and observed their various combinations; and under the inspirational influences of those angels, spirits or messengers who were in affinity with him, in his astro-theological studies; how he would or might be wrought up to a height of poetic fury, or *inspiration,* that could only find vent in the most high wrought language and sublime imagery. He saw the sun, moon, planets, and wintry constellations, in such peculiar conjunctions and relations to each other, that according to the science of the age, they portended most horrid calamities to the Jewish nation, or as is now generally believed, to the whole earth. His figures are drawn from the planisphere, and mostly from the zodiac. Thus in the ninth chapter, "A star fell from heaven; and to him was given the key of the bottomless pit." This *star* was Lucifer, Abaddon, Apollyon, Scorpio. This *star* (the constellation Scorpio) fell from heaven when it *fell* below the autumnal equinox; for the five constellations below the equinoxes were in the bottomless pit. He opened the pit, and amid the smoke that arose locusts, that had power as the scorpions of the earth, were permitted to torment men as scorpions torment when they strike a man, and this was to endure for five months. Here, then, we observe that the power and the nature of the torment inflicted by the locusts, clearly point to Scorpio as the one who opened the pit, and the period that their power continued, viz: five months, under the leadership of Abaddon, whose domicile was in Scorpio, conclusively point out the reign of winter. The terrible imagery attendant upon these calamities was of the same frightful nature that was then most common in the teachings of the theologians, in the ancient nations to whom the Jews had so frequently been tributary.

a. The state of the earth, atmosphere, and aromal emana-

tions given off in different seasons of the year—all these, with their changing influences, contribute to form the *essence of the embryonic being ere it sees the light.* The inherited tendencies of mind, body and spirit imposed by parental law, impart to the life germs their own *peculiar idiosyncrasies.* The physical sustenance, mental temperament, the very employments and thoughts of every mother, combine, also, to impress, with fateful images, their unborn offspring, but *above all,* the order of the planetary scheme, and the conjunction which every star sustains, first to the sun, next to the earth, and finally to each other at the moment of mortal birth, must determine the nature of *every* spirit, and shape the springs upon which hinge the framework of human character.

Admitting the soul's origin in deity, and the astral spirit's origin in the solar system, how vastly momentous upon the newly born being's character and organization must be the solar and planetary influences which prevail in the hour of the germ's inception, through every stage of embryonic life, and at the very moment when, drawn by color and planetary influence from the darkness of its embryonic prison, it is launched in space as a living creature.

Ages ago, the ancient astronomers discovered that all the vast crystal vaults of the skies, the illimitable fields of space dotted over with millions of fiery blossoms, seemingly so fixed, so calm, so immobile in their solemn silence and mysterious beauty, were all moving. Moving on in constant but still ever-changing orbits. The certainty of these stupendous changes was absolutely determined by the discovery of that remarkable motion called "the precession of the equinoxes," a motion which, in a given period of time, varying between two and three thousand years, swept the blazing sun of the solar system, with all its planetary hosts, from one sign of the zodiac to another. Later on—in fact, up to our time—astronomical observations have determined that all the stars of the sidereal heavens, gorgeous

fields of space, filled with the march of suns and systems, speed on with a momentum so tremendous, that the mind of man shrinks back, awestruck, at the attempt to trace, those footprints of fire through spaces, wherein millions of miles are measured by hours and minutes. Whilst the external aspect of these spangled heavens changes but little to the eye of the observer during many centuries of time, the real permanence of the scheme is only apparent. "Only constant in eternal unrest," might be traced in every glittering point of the sidereal heavens. Ever the same in the fixidity of matchless order, ever changing in the spiral circles of ascending progress. This being so, as science *proves* it, how inevitably must the endless changes of the macrocosm affect the nature of the microcosm, and man, the world in miniature, partake of the infinite variousness which discourse so eloquently through the epic of the starry skies.

"There cannot be two planetary conjunctions in the field of space which, in *all* respects, exactly duplicate each other; and this is the reason why those creatures, launched every second into human life, under the influence of every-varying astral changes, must differ so widely from each other in *all* the essentials of physical, mental, intellectual and spiritual nature. As the planets seem to return to stated points, and re-enact their *mystic* conjunctions in the shining pathway of the zodiac, so there are recurrences of certain types of character, and duplicates of certain facial lineaments."

These considerations may seem irrelevant to our subject but they are not; they must be thought out and appreciated ere the unaccustomed thinker can apprehend why the motion of a single point of fire, gleaming through the immensity of space, can affect the character and destiny of an individual removed from its orbit by incalculable sums of distance; why *all* nature, animate and inanimate, moves, acts and speaks with a universal chord of sympathy connecting the *whole;* why flights of birds, wheeling in the air,

the motions of a dancing butterfly, a quivering sunbeam, a crawling worm, humming insect may discourse deep meaning in the ear of a true student of nature, and utter portents of immutable fate to *illuminated* scholars who have learned to *interpret* all the undertones of creation, and spell out its hieroglyphical inscriptions.

When we hear how Chaldean priests perceived the destinies of nations, in the smoking ashes of the burnt offerings; how RomanAugurs interpreted the issues of life and death from the flight of birds; how Persian Magi read the words of fate inscribed on the starry pages of the skies; how Hebrew priests discovered mystic meanings in the glittering lustre of Urim and Thummim; we know that these men were simply natural philosophers, and had studied the *occult* side of nature with as much understanding, and *more* devotion, than the nineteenth century scientists accord to the mastery of the known and the visible.

For thousands, aye tens of thousands of years, it was the office of the best and wisest men of every succeeding generation, to devote a lifetime to the study of nature, and that in her profoundest depths, and through all the mazes and windings of her supernatural relations with the visible and invisible spheres of being around her. Ever must it be remembered also, that the ancient philosophers and masters brought to this sublime study a heart as *thoroughly prepared in initiation as the mind;* a physique fitted by temperance, chastity and purity to allow full sway to the mind which inhabited it, and is so often cramped by inharmonious physical states. This *was* the ancient initiation.

The theology of the Persians and of the Magi, taught that the time marked for the destiny of man drew near; a time when famine and pestilence would desolate the earth, and when Ahirman (their Devil), after many severe combats with the God of Light, would be destroyed, and that then there would be a new people, and that a perfectly

happy race would succeed this universal disorder. Such was the theological doctrine of these priests to the people. The astrological priest, to *deter them from crime,* presented in *advance* the representations of these evils, and the heavens appeared to him to give those indices by their aspect, and by the prognostics which he drew from them. It was thus that Jacob read in such representations of heaven what would happen to his children and grandchildren. Great misfortunes were to happen; the earth was to be struck a terrible blow; and, according to the Toscans and the Jews, signs in the heavens and on earth should announce their approach. It must be remembered by the student that what a nation called the earth, did *not* mean the whole earth as such, but had reference only to their people; for instance, the Jews called the Egyptians, or rather Egypt, a hell and their people only were the chosen people. Each nation had its own God and such God was not believed to be the God of other nations. It is thus that what these ancient priests foretold has come to pass to many of the ancient nations.

"One of the most remarkable representations in the Apocalypse, is the woman clothed with the sun and the moon under her feet. By observing a man of the heavens, we see in the virgin of August all the traits and peculiarities ascribed to this virgin clothed with the sun. The two wings, which we see in our modern planispheres, were mentioned in the astronomical works of antiquity, much earlier than the date assigned to the Apocalypse. She it is, that always gave birth to the new sun or *God* of the ancients, just after midnight on each Christmas morn. She was thus clothed with the sun, while the moon was under her feet. As she rises at the time of the passover she is accompanied by Hydra, while the Dragon of the pole—symbol of winter—casts out of his mouth the waters of the equinoctial storm, as a flood after the woman, but the earth helped the woman, for as she rises the river Eridanus sets in the west, apparently swallowed up by the earth, or John

says the earth *opened her mouth* and swallowed up the flood. This the earth actually does every spring, astronomically, by the setting of Eridanus, and also by absorbing the last of winter's rains. When the moderns became thoroughly initiated into astronomy, and understood judicial astrology as taught by the ancient hierophants, then, and *not* until then, can the whole of the Apocalypse be readily understood. But man can now, with his limited knowledge of the science, prove conclusively that astro-theology forms the groundwork of the whole book; that the *inner* and the *outer* mystery is intermingled, and the whole woven together according to the pattern to be seen in the heavens. The whole had reference to that *immediate* age, and the calamities that were to come to *the* Jews during *that* generation, as predicted by Christ, for John was shown things that must *shortly* come to pass, and the signs and calamities so coincide with those mentioned by Jesus, that they pointed to the same occurrences and the *same* period of time.

Chapter XII.

"Before leaving this subject, we shall call the student's attention to several of the most remarkable occurrences recorded in the Bible. The sun and moon arrested in their course; Elijah's flight to heaven; and Jonah's adventurous sea voyage, have puzzled the modern theologians of every sect, and the general conclusion has been that we must believe in them literally, because God can do anything he pleases, and it is rank infidelity to doubt. While some of the phraseology of Joshua makes it rather difficult to reconcile his miracle in all its parts with the astronomical mode, if we accept the comment that Gliddon makes in the 'Types of Mankind,' then the difficulty vanishes. Gliddon says that the phrase *stand still* is *not* according to the Hebrew sense. He renders the passage somewhat after this manner: '*Abide thou sun in Gibeon, and thou, O moon, in the valley of Ajalon be most resplendant.*' As before stated, the twelve constellations were in the Egyptic called *On;* consequently, Gibe-on and Ajal-on were the names of two of the constellations, for where else could the sun and moon be, except in the constellations? Supposing this battle took place at the full of the moon, we can see how Joshua, in the flush of victory, did give utterance to an exclamation that, coming as it did from their God-chosen leader, would be thought worthy of record, with all the flourish of trumpets so

common in the Oriental style of writing. 'And Joshua said, 'Abide thou sun in Gibeon, and in Ajalon thou moon be most resplendent.' And thus the moon continuing most resplendent in a country where the nights are peculiarly light and brilliant, when the moon is full, would give a day long enough, in all conscience, for Joshua's murderous purposes. The name of Elijah was composed of three monosyllables, each of which was the name of deity. *El* was the name of the sun in Hebrew, the same that Jesus called upon while on the cross, in that memorable passage, Eloi, Eloi, etc. Eloi is the possessive case of *El*. *I* was another name of deity, when he is represented as the great I am. *Jah* or *Yah*, *Iah* or *Ah*, simply meant the most high. Elijah's name, then, was the *one sun, most high*. He represented the sun passing up to the summer solstice. The sun was *El* at Christmas, *Eli* at the equinox and *Elijah* at the summer solstice; he then became *El-i-sha*. In the case of Eli's sons, who wrought folly in Israel, the sun was Eli until three days before Christmas, he fell backwards and died, and gave place three days after to his successor. Elijah is represented as going to heaven in a chariot of fire. This figure is in strict accordance with the ancient representations of the sun. The sun *had* his chariot, his fiery steeds and his charioteer.

"Hercules, who was the sun, ended his eventful life by ascending to heaven amid the flames of his funeral pyre. In Guido's celebrated painting of the chariot of the sun, he represents Phœbus, the charioteer, as a young man with flowing hair. Hair represented the sun's rays, and were emblems of strength; thus after Elijah ascended, his mantle fell upon *El-i-sha*, a bald-headed man, *i.e.*, the sun having passed the summer solstice, from that period began to lose his heat and strength. Elijah, then, was the summer sun, and Elisha the autumnal. There is another slight touch of myth in the case of the children and the two bears. The children were the twins of May, and the two bears were the two bears of the pole. If any object that there were many

children, we answer that in all these ancient parables the same license was allowed and practiced as the dramatist practices to-day in writing his plays, the outside dress or garments were purposely exaggerated in order to more effectually hide the *real* sense.

"Jonah's history was another riddle, and can only be solved by understanding the astronomical science. His name, like Elijah's, consisted of three of the names of the sun, *i.e., I,* the one; *On,* the being; and *Es,* the fire. His name in Greek, is, like the name John, spelled *I-aon-es.* Jonah's legend supposes the summer sun issuing his mandates to the autumnal sun, directing him to preach repentance to Ninevah. In ancient teachings there were distinct suns as there is, also, with the moderns. Jonah is represented as fleeing from the summer sun, and we find him soon among the storms of winter, until he finally is swallowed up by the great sea monster, where he cries to God from the belly of hell; and truly enough the winter solstice finds him down in the great deep among the fishes, and in the lowest department of the bottomless pit of the ancients. And he is not only among the fishes but he is compelled to lie still during the three days that end on Christmas morn, exactly in the bowels of the *water* goat, and in close proximity to the constellation of the great whale, the largest in the heavens. Here we see the reason why modern divines cannot tell what kind of a fish it was that swallowd Jonah.

"The fasts and feasts of the Christian Church coincide in regard to time, and celebrate the *same* events that the ancients celebrated in their ceremonies. The Romanists and Episcopalians adhere more pertinaciously to, and retain more of the ancient holy days than do the other sects. One reason is that they are more learned in ancient religious literature, and are more fully aware that they are only the offspring of the ancient Church, and on this is founded their *only* righteous claim to a great antiquity.

"The ancients celebrated the birth of the new sun, or

new year, on Christmas, and at early morn the Hierophant, or priest, exhibited a babe in his cradle to the multitude to denote that their Saviour, the new year's sun, was born. So do the Catholics and Episcopalians celebrate the Christmas, while the other sects wait seven days and then celebrate the *same* event. Twelve days after Christmas the ancient had their Epiphany (*Epi-phanes,* from *Phanes,* the Persian name of the sun), for on that day it was manifest to the naked eye that the sun had commenced his journey toward the northern hemisphere.

"At the vernal equinox the ancients held the great or one of the greatest jubilees of the year. The passover at this period, and the feast of tabernacles, immediately after the autumnal equinox, or as it was called by the ancients, the feast of Bacchus, being the two grand feasts of all the ancient nations, as they also were of the Hebrews. The crossification of the sun at the passover was the sign of salvation from starvation; at this precise juncture the sun was supposed to escape entirely from the power of the Devil (the grave), and commence his reign in glory.

"In view of this matter, as the precise period of the birth and death of Jesus—for he *did* live—is unknown, how appropriate for the believers in the atonement to fix his birth on Christmas, the day in which all ancient gods were born; and his death at the *precise* period when the Jewish *lamb,* or the *Egyptian calf,* was crucified on or in the cross of the vernal equinox. The celebrated fast of Lent, and also the fast of Ramazan of the Mahometans, likewise based upon the same system as the others, has been thrown out of its proper place by the precession of the equinoxes, or by some unknown cause. The fast itself celebrates the passage of the sun from the constellation Aquarius, which is flesh, through the sign of the fishes, the proper food for the faithful, until it enters the constellation of the lamb; the same being a period of forty days. Instead, however, of commencing at the proper time, the fast has become a movable one, and is dependent upon the phases of the moon of the

equinox. The assumption of the virgin takes place on the fifteenth of August, the precise period at which the sun has reached the centre of the virgin of August, and assumed her—that is, absorbed her up in the glory of the sun, the heaven of the ancients.

"The nativity takes place, as will be seen by a reference to the Catholic books, on the sixth day of September, at the *precise* period when the sun, having entered Libra, passes below the great toe of the same virgin, and then her earthly career commences, she being born of the sun—that is proceeding from him, emerging from his rays; hence, the sun being God, the virgin is his offspring, consequently divine; and therefore it is most certainly proper and right for the pope to decree, as he has, that the virgin is immaculate, spotless, pure, does not belong to a fallen race, and is *not of us,* as the virgin of the pope most assuredly does not, being the child of the sun. However, he should have said who this virgin was instead of allowing humanity to worship the astrological virgin, thinking, like all the ancients, that she had lived on earth as a human.

Our work is finished,—and what of the lesson? Infinity is indeed without and within us, and we can no more fathom the abyss of matter than we are able to sound the depths of thought. The most powerful telescopes which show us the infinity of the vast, as the microscopes of highest power which reveal to us the infinitude of the small, the minute, do but aid us to grope our way toward a faint comprehension of that phase of thought whereof matter is but a phenomenal manifestation, and there is no instrument invented that will help us to delve into those abysmal depths of our being, *the world of thought within us.*

Nothing raises the mind from its groveling senses so much as a contemplation of the starry heavens. There at least we obtain a glimpse of one of the manifestations of the infinitude, and we are able to form a faint conception of eternity when no longer bound by the fetters of gross matter. Eternal and eternally free in conscious identity,

resting on the bosom of the omnipotent, thought alone is being, and matter ruled by force its obedient slave.

Let us here accept the assistance of one who has spent his life in contemplating the eternal glory of the heavens, which have ever been eloquent to him of the omnipotence and omnipresence of God. Let us endeavor to obtain a view of the marvels of the universe through the telescope of an eminent and celebrated French Astronomer, Camille Flammarion, who, with his vivid and brilliant pen will aid us to scale the dizzy heights, and when we return with him to the earth we think so solid a material will convince us of the immateriality of all that surrounds us upon it.

"STARS AND ATOMS."

"Last night, in the silence of the midnight hour, I observed with the telescope a little fixed star lost in the multitude of bright celestial objects, a pale star of the seventh magnitude, separated from us by an almost immeasurable distance—which, however, we are able to traverse—and my thoughts fixed themselves on that little star, which is not even visible to the naked eye. I reflected that we count eighteen stars of the first magnitude, sixty of the second, a hundred and eighty-two of the third, five hundred of the fourth, six hundred of the fifth, and four thousand eight hundred of the sixth (which gives a sum total of about seven thousand stars visible to the naked eye); and that the stars of the seventh magnitude to which belongs the one I observed, are calculated to number thirteen thousand, those of the eighth magnitude are computed at forty thousand, that the sum total of stars of the first ten magnitudes brings us to the number of five hundred and sixty thousand, that of the first twelve magnitudes gives us more than four millions stars, and they exceed forty millions when we reach the fifteenth magnitude.

"Without losing myself in the profundity of infinite perspectives, I attached myself in thought to that little star of the seventh magnitude in the constellation of the Great Bear, which never descends below the horizon of Paris, and

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which we can observe every night in the year, and I remembered that it shines eighty-five *trillions* of leagues from here, a distance for which a flash of lightning, travelling at the constant swiftness of a hundred and twenty kilometers per hour, would require not less than three hundred and twenty-five millions of years to traverse," etc., etc.

Further on he says: "However deep the mind may descend towards the base of this material pillar it arrives at a final point, the void alone can be infinite, and from thence the said pillar no more serves us, as it rests without support. The modern concept of dynamism, opposed to the ancient and vulgar idea of matter, has to-day a philosophic bearing unprecedented in the entire history of the sciences. *It teaches, proves, and convinces us, beyond a doubt, that the material, visible, palpable universe rests on the invisible, the immaterial, the imponderable force.*"

One Spirit fills immensity. It is the Spirit of God, that nothing limits, nothing divides; which is all, in all, and everywhere. Whose life is the life of the universe, and who controls and governs all things by His *indwelling* presence. Who holds the mighty suns in their courses, and pervades and vitalizes every atom on the earth.

God is our all; the all is not our God. God is everything; but everything is not God. Although we were to sum up all existences, the total would not be God; though we were to deduct all existences, there would be no diminution to the fullness of God.

The divine being wears all things as a veil; yet would be in unabated glory without them, for the veil does not make the divine being, but the divine being makes the veil.

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